

THE PRINCIPLES

OF THE Low-Church-Men

Fairly Represented and Defended.

IN THE Following Important ARTICLES,

VIZ.

*The Supremacy of the Crown.
Episcopacy, and Dissenters Baptism.
The Necessity of Absolution.
The Sacrament of the Lord's Supper being a Sacrifice.
A Comprehension.
Toleration and Moderation.
Bowing towards the Altar.
The Divine Appointment of the Lord's Day.
Passive Obedience, and Hereditary Right.*

W H E R E I N

*Their Opinions (and not those of the High-Church-Men)
are prov'd to be MOST agreeable to the Doctrine of
the CHURCH of ENGLAND; with some Occasional
Reflections on some of the late Writings of Dr. Hicks,
Dr. Brett, Mr. Dodwell, &c.*

*By a Layman, constantly conforming to the Church
of England as by Law Establish'd.*

*While we keep to one Rule, all People know what it is to be of
our Church: If Men set up their own Fancies above the
Rule, they charge it with Imperfection; if they do not obey
the Rule, they make themselves wiser than those that made it.
It hath not been either the Doctrine or Rules of our Church
which have ever given Advantage to the Enemies of it; but
the Indiscretion of some in going beyond them, and the In-
constancy of others in not holding to them.*

Bp. Stillingfleet's Serm. of the Mischief of Separation.

LONDON, Printed, and Sold by J. Phillips in Cornhill,
and N. Cliff and D. Jackson in Cheapside. 1714. (Price 1 s.)

PRINCIPLES

OF THE

Free Church of Scotland

and of the

THE

Evangelical Alliance

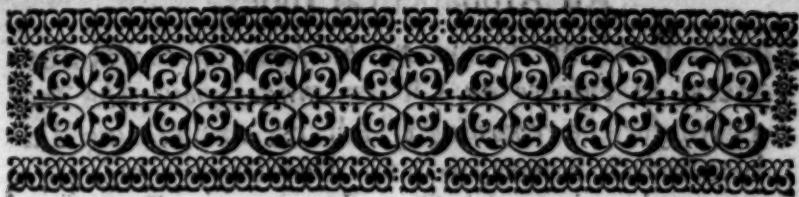
The Free Church of Scotland, and the Evangelical Alliance, have the honor to announce that they have been united in a common cause, and that they have agreed to publish a series of tracts, which will be distributed free of charge to all who apply for them.

The first tract in the series is entitled, "The Principles of the Free Church of Scotland, and of the Evangelical Alliance." It is a short and simple statement of the principles of the Church, and of the Alliance, and is intended to be a basis for discussion and debate.

The second tract in the series is entitled, "The Principles of the Free Church of Scotland, and of the Evangelical Alliance." It is a short and simple statement of the principles of the Church, and of the Alliance, and is intended to be a basis for discussion and debate.

The third tract in the series is entitled, "The Principles of the Free Church of Scotland, and of the Evangelical Alliance." It is a short and simple statement of the principles of the Church, and of the Alliance, and is intended to be a basis for discussion and debate.

The fourth tract in the series is entitled, "The Principles of the Free Church of Scotland, and of the Evangelical Alliance." It is a short and simple statement of the principles of the Church, and of the Alliance, and is intended to be a basis for discussion and debate.



A N

Alphabetical Index.

A

- A**bsolute Nonresistance. *Vide* Resistance.
Absolution of a Priest, *not believ'd by the*
Low-Church-Men necessary to Forgiveness
of Sins, p. 20, &c. Own'd by Dr.
Brett to have been rarely mention'd to the People,
ibid. Dr. Brett's Notions of it, p. 21. Seemingly
 approv'd of by the Lower House of Convocation,
ibid. His pretended Scripture Arguments for it
exploded, p. 22. The Authoritative Form of Ab-
solution first introduc'd into Ecclesiastical Courts,
p. 24. That Form's being found in the Office for
the Visitation of the Sick, no Argument that the
Church accounts it necessary to Pardon of Sin,
ib. Retain'd there at the Reformation, in hopes
of bringing Superstitious Papists to Conformity,
ib. Not enjoin'd by the Church to be given, except
the sick Person desires it, ib. This evident from Bp.
Latimer, ib. The Argument drawn from the Power
of remitting and retaining Sins given to Priests
at their Ordination, exploded and confuted,
p. 25
Acts of Parliament cited, *p. 7, 64*
Addresses, *the Inconsistency of the late ones in Favour*
of Passive Obedience and Hereditary Right,
p. 63
Altars,

A 2

An Alphabetical Index.

Altars, Reasons drawn up by some of the Reformers, to enforce an Order made about the Year 1550. for the removing of Altars, and placing Tables in their Rooms, p. 31. Bowing towards them at coming into the Church, or at the Recital of the Creeds, &c. as refus'd by some of the Low-Church, and mightily insisted on by the High-Church; No where enjoined by the Canons or Rubrics, but seemingly forbidden by the Act of Uniformity, p. 54. The Name of Altar not to be found in our present Common-Prayer Book, p. 55. When it was in the first Communion-Book, it was not retain'd to countenance the Notion of the Sacraments being a Propitiatory Sacrifice, ib. The declining the Name proper to prevent the advancing a Doctrine that makes very near Approaches unto Popery, ib. A witty Saying of Bp. Latimer's apply'd to the Sticklers for it, ib.

B

Baptism, The Baptism of the Foreign Reformed Churches declar'd invalid by the High-Church on false Grounds, p. 12. When perform'd by any other than a lawful Minister, very irregular, yet not invalid, nor to be reiterated, ib. Women once permitted by the Church to baptize in Cases of Necessity, ib. This Practice objected against by the Puritans, and defended by Mr. Hooker, p. 6, &c. The Author's Opinion that Mr. Hooker's Authority should have a much greater Influence on Churchmen, than a Hundred such New-fangled Divines as Dr. Brett, &c. who now take on them to tell us, That such as are baptiz'd by any but Episcopal Hands are no Christians, p. 15. That for 50 Years after the Reformation, Lay-Baptism was expressly allow'd by the Church, ib. That in 1603. when after the Hampton-Court Conference

An Alphabetical Index.

rence this Allowance was taken away, and none permitted to baptize but a lawful Minister, by an Alteration made in the Rubrick by K. James the Ist's sole Authority; 'tis very certain the King did not intend by that Alteration to nullify the Baptisms of those who had before been baptiz'd by Laicks, much less to insinuate that all such Ministers as wanted Episcopal Ordination were meer Laicks, and consequently that their Baptisms were null and invalid, p. 15. That if the King had so thought, he must have thought the Baptism of the Church of Scotland also null and invalid, and that Prince Henry, Prince Charles (afterwards King and Martyr) the Princess Elizabeth, the Mother of the Princess Sophia, and all his other Children were invalidly baptiz'd, and in order to be Christians ought to have been rebaptiz'd, which he never desir'd; nay, not of such as had been baptiz'd by Women, p. 16. This further evident, in that during the Reigns of K. James and K. Charles I. we had many Ministers from Scotland, France, and the Low-Countries, who were ordain'd by Presbyters only, and not Bishops; and yet upon subscribing the Articles only, without being re-ordain'd, were admitted into Benefices with Cure, and accordingly baptiz'd the Children of their several Parishes, and did all other Offices of the Ministry, ib. That tho' in 1661. none were esteem'd lawful Ministers of the Church of England, but such as were Episcopally ordain'd, yet the Baptisms of other Administrators were not pretended to be null, invalid, and of none Effect; which appears from their admitting many to the Ministry in the Church of England, who were baptiz'd only by Presbyterian Hands; and that at the Restoration, tho' there undoubtedly must have been many Thousands who had no Baptism but what came from Persons unepiscopally

An Alphabetical Index.

- copally ordain'd, *they were never told by any of the Episcopal Clergy that they were not Christians, having not been validly baptiz'd, and that therefore they must be baptiz'd anew; but that on the contrary, upon their leaving the Way of Separation, they were freely admitted to the Sacrament of the Lord's Supper and the other Ordinances of the Church, and that even now it is not required of them, in order to their being receiv'd into the Church, that they be baptiz'd; nay, even several of their Ministers and other Persons have been admitted into the publick Ministry, who never had any Baptism but what came from the Presbyterians; and many more have been admitted to the Holy Sacrament, married and buried by the Publick Forms, nay many of them have been excommunicated, and cast out of the Church, which is a Practice ridiculous, scandalous, and almost blasphemous, if they are not Christians,* p. 17
- Beaufet, Dr. Hicks for introducing one into the Church for putting the Elements on before they are plac'd on the Communion-Table, p. 26
- Bible, Mr. Chillingworth's Declaration of its being the Protestants only Rule of Faith, p. 37
- Bishops may be suspended or deprived by the King, p. 7. *Their Spiritual Censures may be annulled, and new ones inflicted by him, ib. The King has the supreme and absolute Authority in and about the making and consecrating of Bishops, ibid. The Bishops authoris'd by the King to consecrate new ones, are oblig'd to confirm the Election, and to invest and consecrate the Elect with all Speed and Celerity; and if they do not do it within 20 Days, they incur a Premunire, ibid. The present ones revil'd by the High-Church,* p. 17
- Bonner, (Bishop of London) an Account of his chiding Mr. Philpot for singing Psalms in his Coal-hole, and calling him Heretick for it, p. 60, 61
- Boume,

An Alphabetical Index.

- Boume, (Dr.)** *His Declaration to Mr. Mantel, one of the Martyrs in Q. Mary's Reign, that the Mass was not a Propitiatory Sacrifice for Sin; for the Death of CHRIST only was the Sacrifice, and this but a Commemoration of the same,* p. 34
- Bowing towards the Altar at coming into the Church, or at the Recital of the Creeds, refus'd by some of the Low-Church, p. 54. *Without any Ground made a Mark of Affection to the Church,* ib. *No where mention'd or hinted at in the Canons, Rubricks, Rituals, or any publick authentick Instrument of the Church,* ib.**
- Bradford, (Mr. the Martyr)** *his Notions of the Sacrament,* p. 28, 29
- Brett, (Dr.)** *his Notion that none are Christians but who are baptiz'd by Ministers Episcopally ordain'd,* p. 15. *The Weakness of them shewn,* ib. &c. *His Notions of Sacerdotal Absolution, tho' owning it has seldom been preach'd to the People,* p. 20. *Very angry that they are call'd Popery,* p. 21. *Seemingly approv'd of by the Lower House of Convocation,* ib. *His Arguments for it confuted and expos'd,* p. 22. *The High-Church carry this higher than the Papists,* p. 23. *His Notions of the Sacrament's being a proper Sacrifice,* p. 26. *Shewn to agree therein with the Papists,* p. 27. *His Subterfuges exploded,* p. 34
- Burnet, (Dr. Gilbert, Bishop of Salisbury)** *Citations from his History of the Reformation,* p. 46, 60. *His Speech at Dr. Sacheverel's Trial recommended, as shewing how Resistance in Case of a total Subversion is agreeable to the Principles and Practice of the Church of England,* p. 64

C

Canons of the Church, *none can be valid without the Royal Assent; nor then neither, if contrary to the Laws and Customs of the Realm, or to the Prerogative,*

An Alphabetical Index.

- copally ordain'd, *they were never told by any of the Episcopal Clergy that they were not Christians, having not been validly baptiz'd, and that therefore they must be baptiz'd anew; but that on the contrary, upon their leaving the Way of Separation, they were freely admitted to the Sacrament of the Lord's Supper and the other Ordinances of the Church, and that even now it is not required of them, in order to their being receiv'd into the Church, that they be baptiz'd; nay, even several of their Ministers and other Persons have been admitted into the publick Ministry, who never had any Baptism but what came from the Presbyterians; and many more have been admitted to the Holy Sacrament, married and buried by the Publick Forms, nay many of them have been excommunicated, and cast out of the Church, which is a Practice ridiculous, scandalous, and almost blasphemous, if they are not Christians,* p. 17
- Beaufet, Dr. Hicks for introducing one into the Church for putting the Elements on before they are plac'd on the Communion-Table, p. 26
- Bible, Mr. Chillingworth's Declaration of its being the Protestants only Rule of Faith, p. 37
- Bishops may be suspended or deprived by the King, p. 7. Their Spiritual Censures may be annulled, and new ones inflicted by him, *ib.* The King has the supreme and absolute Authority in and about the making and consecrating of Bishops, *ibid.* The Bishops authoris'd by the King to consecrate new ones, are oblig'd to confirm the Election, and to invest and consecrate the Elect with all Speed and Celerity; and if they do not do it within 20 Days, they incur a Premunire, *ibid.* The present ones revil'd by the High-Church, p. 17
- Bonner, (Bishop of London) an Account of his chiding Mr. Philpot for singing Psalms in his Coal-hole, and calling him Heretick for it, p. 60, 61
- Boume,

An Alphabetical Index.

- Boume, (Dr.)** *His Declaration to Mr. Mantel, one of the Martyrs in Q. Mary's Reign, that the Mass was not a Propitiatory Sacrifice for Sin; for the Death of CHRIST only was the Sacrifice, and this but a Commemoration of the same,* p. 34
- Bowing towards the Altar at coming into the Church, or at the Recital of the Creeds, refus'd by some of the Low-Church, p. 54. *Without any Ground made a Mark of Affection to the Church,* ib. *No where mention'd or hinted at in the Canons, Rubricks, Rituals, or any publick authentick Instrument of the Church,* ib.**
- Bradford, (Mr. the Martyr)** *his Notions of the Sacrament,* p. 28, 29
- Brett, (Dr.)** *his Notion that none are Christians but who are baptiz'd by Ministers Episcopally ordain'd,* p. 15. *The Weakness of them shewn,* ib. &c. *His Notions of Sacerdotal Absolution, tho' owning it has seldom been preach'd to the People,* p. 20. *Very angry that they are call'd Popery,* p. 21. *Seemingly approv'd of by the Lower House of Convocation,* ib. *His Arguments for it confuted and expos'd,* p. 22. *The High-Church carry this higher than the Papists,* p. 23. *His Notions of the Sacrament's being a proper Sacrifice,* p. 26. *Shewn to agree therein with the Papists,* p. 27. *His Subterfuges exploded,* p. 34
- Burnet, (Dr. Gilbert, Bishop of Salisbury)** *Citations from his History of the Reformation,* p. 46, 60. *His Speech at Dr. Sacheverel's Trial recommended, as shewing how Resistance in Case of a total Subversion is agreeable to the Principles and Practice of the Church of England,* p. 64

C

Canons of the Church, *none can be valid without the Royal Assent; nor then neither, if contrary to the Laws and Customs of the Realm, or to the Prerogative,*

An Alphabetical Index.

- tive*, p. 7. *The Low-Church Opinion of the Reasonableness of erasing the present, and adding new ones*, p. 41
Ceremonies, *the Church of England's Judgment of them*, p. 43. *Not to be dispens'd with, but to be considered as By-Matters only, and Circumstances of Religion*, p. 47
Charles I. (King and Martyr) *assisted the Rochellers, and order'd a Fast by Proclamation for the imploring God's Blessing on the Expedition*, p. 11. *Had no other than Presbyterian Baptism*, p. 16
Chillingworth, *his Judgment concerning the Rule of Faith*, p. 36, 37. *Represented by the High-Church as the Road to all the Heresy and Schism in the World*, p. 38. *His Opinion about the Unreasonableness of separating from the Church, on Account of some small Scruples even in the Church's Doctrine*, p. 46. *The same shewn to be the Judgment of the first Reformers*, ib.
Chrysostom, (St.) *his Notion of the Sacrament*, p. 30
Church of England, *its Subordination to the Crown own'd by the Low-Church-men*, p. 6. *Explain'd*, p. 7. *Recogniz'd in the Canons and Articles of the Church*, p. 8. *The Clergy enjoin'd to publish it every Sunday in their Prayer before Sermon*, ib. *Always asserted by the High-Church till the late Revolution*, ib. *Always look'd upon the Foreign Churches as true Churches*, p. 10, &c. *Once permitted Women to baptize in Case of Necessity*, p. 12. *Expresly allow'd of Lay-Baptism for 50 Years after the Reformation*, p. 15. *Never declar'd it invalid since*, p. 16. *Ministers suffer'd to enjoy Benefices in it in the Reigns of King James and King Charles I. from Scotland, France and the Low-Countries, who were ordain'd by Presbyters only, without being re-ordain'd*, p. 16. *Its Danger needlessly preach'd up by the High-Church*, p. 51, &c.
Church

An Alphabetical Index.

- Church of Scotland.** See Church of England.
- Church-man,** *Divisions into High and Low of very dangerous Consequence,* p. 4. *The Character of a Good Church-man,* p. 9, 43, 54, 56. *False Pretences to it,* p. 6. See further under **High-Church-man and Low-Church-man.**
- Circumstantials in Religion,** the Low-Church-mens Opinion about them, p. 42. *Advice to Dissenters concerning them,* ib.
- Clergy of the Church of England subordinate to the Crown,** p. 7, 8. *Vide Convocation.*
- Collects,** the Low-Church-mens Opinion about the altering of some, enlarging of others, and adding of some new ones, p. 42. *The High-Church-Mens Opinion about the Want of a Collect in the Communion-Office, wherein the Priest should offer up to God the consecrated Bread and Wine as a Sacrifice for the Sins of the Communicants,* p. 26
- Communion-Office.** See Collects.
- Communion-Table.** See Beaufet. *Reasons drawn up by the Reformers why the Lord's Boord should rather be after the Form of a Table, than of an Altar,* p. 131
- Comprehension,** the Low-Church-mens Opinion of it, p. 40. *Dr. Sacheverel's Misrepresentation of that intended in 1690. by Archbishop Tillotson,* ib. *The true and real Intent of it shewn and vindicated,* p. 41, &c.
- Conscience,** the Low-Church-mens Opinion how far, and for what Cases it obliges, p. 48
- Convocation,** its Power of meeting and enacting Canons, p. 7. *The Lower-House's Abuse of Power, and acting on Principles destructive of the essential Constitution of an Episcopal Church,* p. 19. *Their seeming Concurrence with Dr. Brett in his Notion of Remission of Sins,* p. 21
- Cranmer, (Archbishop) his Notions of a Propitiatory Sacrifice,** p. 29. *His Judgment and Proceedings about*

An Alphabetical Index.

about the Dispute between Bishops Ridley and Hooper, about the Episcopal Vestments, p. 46
Creed. See Bowing.

D

Danger of the Church groundlessly preach'd up by Dr. Sacheverel and other High-Church-Men, p. 51, &c.

Dissenters to be receiv'd into the Church without Re-baptization, p. 17. The Low-Church-Mens Endeavours of reconciling them to the Church, p. 40, &c. The distinguishing Mark of one, p. 44. The Low-Church-mens Moderation towards them, p. 48, &c. The High-Church-mens Unwillingness to be like them in any thing tho' never so good, p. 58. The Weakness and Falseness of their Objection against The Book of Common-Prayer as if it was taken from the Popish Mass-Book, p. 59

Divisions, the Mischief of them to a Nation, p. 3, &c.
Dodwell (Henry) his Notion of the Mortality of the Souls of all that had not Episcopal Baptism, p. 20

Dort, (Synod of) Representatives of the Church of England sent thither, p. 10

E

Edward VI. (King of England) his Moderation in Case of Bishop Hooper's refusing the Episcopal Vestments, p. 46

Episcopacy, how understood, and excellently vindicated by the Low-Church-Men, p. 8, &c.

Episcopal Ordination, tho' now requir'd and insisted on as necessary for the Exercise of the Ministerial Function in the Church of England, yet not made by the Church so essential to a Christian Church, as to null the Baptism and other Administrations of all those who want it, p. 11, &c. Not necessarily requir'd by the Church till the Restoration, p. 16. Given to such as have had Presbyterian

An Alphabetical Index.

or Lay-Baptism only, without Rebaptization, p. 17

Episcopal Vestments. See Hooper.

Excommunication may be taken off by the King,
p. 7. The Power of the Church therein, p. 23.

Usually taken off by Absolution, p. 24

F

Fanatick, the Name given by many of the High-
Church to such Church-men as keep the Lord's
Day strictly, p. 57

Fathers, several of their Opinions about the Sacra-
ment, p. 28. The Reasons of their calling it a
Sacrifice, p. 32, &c.

Foreign Reform'd Churches treated and own'd by
the Church of England, from the Reformation
to this Time, as true Churches of CHRIST, p. 10, &c.

Fox, his Book of Martyrs cited in this Discourse,
p. 27, 28, 29, 30, 31, 32, 34

France. See the Gallican Church.

G

Gallican Church, the High-Church-mens Desires
of a Reconciliation with it, p. 36

Gardiner, (Bp.) to say The LORD, or I praise GOD,
made by him a Sign of a Heretick, p. 57

H

Hall, (Bp. Joseph) accounted a Puritan in Charles
the 1st's Reign, with the Reasons of it, p. 9

Hampton-Court Conference, Lay-Baptism re-
strain'd there, but not declar'd invalid, p. 15

Harpsfield, (Dr.) his ridiculous Proof the Sacra-
ment's being a Sacrifice, p. 27

Hereditary Right own'd by the Low-Church-men
as explain'd by the High-Church, to mean no more
than Hereditary Right according to that Act
which excludes Papists, p. 63. So explain'd, no
more than others Parliamentary Right, p. 64

Heylin, (Dr.) his Acknowledgment that Archbishop
Laud meant by his Innovations to oblige the En-
glish Papists, p. 9

An Alphabetical Index.

Hicks, (Dr.) his Notion of the Expediency of introducing a Side-board, or Beaufet, to put the Elements on before they are plac'd on the Communion-Table; and of altering the Disposition of some of the Prayers in the Communion-Service, and that some might by Addition or Alteration be appointed which the Priest alone might put up for the People, p. 26

High-Church-men, an unreasonable Distinction, p. 4. Misrepresent the Low-Church-men, as wanting in their Zeal for Episcopacy and the Church of England, for not unchurching with them all the Reform'd Churches abroad, and excluding from Christianity all our Dissenters at home, p. 8. This their Representation groundless, p. 9. This their Uncharitableness unwarrantable, and contrary to the Judgment of the Church of England, p. 10, &c. They use the present Bishops in such a (reviling) Manner, as never Bishops were us'd since the Apostles Days, p. 17. Have in Convocation endeavour'd to wrest out of the Bishops Hands one main Part of their Episcopal Authority, p. 18, &c. Their Notions about the Absolution of a Priest being necessary to the Forgiveness of Sins, p. 20, &c. Go further therein than those of the Church of Rome, p. 23, &c. Their Notion of the Sacrament's being a Sacrifice, p. 25, &c. They deny the Supremacy of the Crown in as insolent a manner as the Papists, p. 35. Agree with the Papists in unchurching almost every body but themselves, p. 35. Are earnest for an Accommodation with the Popish Church of France, p. 36. They condemn Private Judgment in Matters of Religion, and advance the Authority of the Church and Fathers to an excessive Height, p. 36. They reject Mr. Chillingworth's Rule of Faith, The Bible, and represent it as a Road to all the Heresy and Schism in the World, p. 38. Freely declare they would
sooner

An Alphabetical Index.

- sooner be Papists than Presbyterians, by which they often mean those they are pleas'd to call Low-Church-men, *ib.* Treat the Memory of the Glorious King William with the utmost Contempt and Indignity, p. 39. Their unchristian Behaviour towards all that are not entirely of their Opinions, p. 45. Their scandalous Contempt of the Lord's Day, p. 56, &c. Their Aversion to all Seriousness and Sobriety, p. 61. Their ridiculous Distinction of being for the Church, and of the Church, *ib.* The Hypocrisy of some of them with relation to the Doctrines of Passive Obedience and Hereditary Right, p. 60, &c. Their unreasonable Misrepresentations of the Low-Church-mens Principles on those Heads, p. 63, &c.
- Hoadly, (Mr.) a Commendation of his Discourse of Episcopacy, p. 9. Unreasonably represented by the High-Church, as giving up the Cause, *ib.*
- Homilies of the Church of England, Citations from them, (1.) Concerning the Sacrament's being no Sacrifice, p. 32. (2.) A Prayer against Popery. (3.) Concerning the Sanctification of the Lord's Day, p. 60
- Hooker, (Mr. Richard) his Judgment concerning the Validity of Lay-Baptism, p. 12, &c.
- Hooper, (Bp.) an Account of his Refusal to wear Episcopal Vestments, King Edward VI's Moderation therein, and of his Difference with Bishop Ridley thereupon, p. 46

I

- James I. King of England, an Account of his Alteration of the Rubrick, which allow'd of Lay-Baptism after the Hampton-Court Conference, p. 15, &c.
- Independency of the Church on the State, a novel Doctrine, p. 8
- King of England, his Supremacy in the Church asserted and explain'd, p. 6, &c.
- Latimer,

An Alphabetical Index.

Latimer, (Bp.) his *Notion of the No-necessity of Sac-*
erdotal Absolution, of the Sacrament's being a
Sacrifice, p. 29, 30

Liberty of Conscience, every one has a natural
Right to it, p. 50. *Its Reasonableness,* ib. *Seem-*
ingly allow'd of by the High-Church, p. 51

Lincoln, (The Popish Bishop of) his *Answer to Bishop*
Ridley on the Sacrament, p. 34. See Wake.

Lord's Day, *acknowledg'd to be of Divine Institu-*
tion by the Low-Church, and of meer Human or
Ecclesiastical Institution by the High-Church,
 p. 56

Low-Church-men, *their Notion about the Subordi-*
nation of the Church to the Crown, p. 56, &c.

Vindicators of Episcopacy, p. 9. *Noted for pay-*
ing all due Respect to the Persons and Authority
of their Bishops, p. 17. *They believe the Church*
of England to be a sound and noble Branch of the
Catholick Church, yet they have no Notion of its
being so absolutely perfect as to admit of no Amend-
ment in any Instance; and therefore were never
against making some Alterations in order to a
Comprehension, p. 40, &c. *They think it agree-*
able both to Scripture and Reason, that those that
dissent from us should be treated with Temper and
Moderation, p. 47, &c. *With Respect to the*
Civil Government, they think that all that Obe-
dience and Submission that is settled by our Laws
to the Persons of our Princes ought to be paid them
for Conscience-sake; but if a misguided Prince
shall take on him to dissolve our Constitution, and
to destroy the Religion and Liberties of his Sub-
jects, he may lawfully be resisted in those Attempts;
and they are very zealous for the Protestant Suc-
cession as settled by Law, and can by no Means
allow of an indefeasible Hereditary Right to the
Crown of Great-Britain, p. 62, &c. *Their O-*
pinions vindicated, and shewn to be agreeable to the
 Do-

An Alphabetical Index.

Doctrine of the Church of England.

Mass, Dr. Hicks for bringing the Church to Massing, by the Alterations he would have made in the Communion-Office, p. 26. See Transubstantiation. Ministers ordain'd by Presbyters only, the Ministrations of those of the Reform'd beyond Sea never declar'd by the Church to be invalid, p. 16. Moderation, the High-Church-mens Aversion to it, p. 48. but practis'd by the Low-Church, ib. Found to be an effectual Way to bring over Dissenters to the Church, p. 51, 52. See ABp. Tillotson.

Non-Jurors, mighty industrious in spreading the Doctrine of the Sacrament's being a proper Sacrifice, p. 25.

Nonresistance, Mr. Tilly's Complaint of its Doctrine having been abandon'd by the Church-men, p. 35. The Low-Church-mens Judgment of it, p. 62.

Obedience without Reserve asserted in some of the late Addresses, p. 63. See Passive.

Opinions, Difference in them consistent with the being a Good Church-man, p. 44. Or. Will not justify Violence and ill Usage, p. 49.

Ordination. See Episcopal.

Oxford (Bp. of) See Talbot.

Papists, the Advantage they make by our being divided into High-Church and Low-Church, p. 4.

Philpot. See Bonner.

Private Judgment in Matters of Religion condemn'd by the High-Church, p. 36. How asserted and maintain'd by the Low-Church, lib.

Purgatory, Bp. Latimer's pleasant Reflection upon some that were at the Reformation for abolishing the Doctrine, but retaining the Name, applied to the High-Church-men, who are mighty fond of the

An Alphabetical Index.

the Name Altar, and yet would be thought to reject the Popish Doctrine of the Sacrament's being a true and a proper Sacrifice, p. 55

R

Reformers in King Edward the VIth's Reign, their Notions of the Sacrament, p. 27, &c. Their Abhorrence of Popery, p. 39. Their Moderation, p. 46. Their strict Observation of the Lord's Day, p. 60

Remission of Sins. See Absolution.

Resistance, that made at the Revolution against King James disclaim'd by the High-Church, p. 62. Wherein allow'd by the Low-Church, p. 63. Allow'd by the High-Church when they explain themselves, p. 64. Arguments for it in the Bishops of Salisbury's and Oxford's Speeches at Dr. Sacheverel's Trial, ib.

Revolution, opprobriously treated by the High-Church, p. 39

Ridley, (Bp.) his Notions of the Sacrament, p. 28, &c. His Dispute with, and Letter to Bp. Hooper, p. 46

S

Sacrament of the Lord's Supper, the Low-Churchmen will not allow it to be a true and proper Sacrifice, p. 25, &c. See Brett and Hicks.

Salisbury, (Bishop of) See Burnet.

Scripture, how far the Low-Churchmen make it the Rule of Faith, p. 36. Mr. Chillingworth's

Judgment on this Point, ib. The Church of England's Judgment thereof, p. 38

Sacheverel, (Dr.) his virulent and groundless Reflections on Archbishop Tillotson's intended Comprehension, p. 40. His groundless Insinuations of the

Danger of the Church, p. 51

Separation from the Church, the mischievous Effects of it, p. 34. The Blameableness of it, p. 44

An Alphabetical Index.

- Sermons, *desiring to hear two Sermons on the Lord's Day made a Mark of a Fanatick,* p. 82
- Sharp, (Dr. Archbishop of York) *his Arguments for a Religious Observation of the Lord's Day,* p. 59
- Side-board. See Beaufet.
- Sports on the Lord's Day, *the true Grounds of the publishing a Declaration for authorising them,* p. 57
- Succession to the Crown, *an Account of its being made High-Treason by the 13th of Elizabeth, to affirm, That the Queen, with both Houses of Parliament, cannot limit, bind and direct the Descent of the Crown,* p. 64
- Sunday, *always given to the Lord's Day by the High-Church,* p. 57
- Supremacy of the Crown *explain'd and asserted, p. 7, &c. Run down and ridicul'd by the High-Church in as insolent a Manner as can be done even by the Papists themselves,* p. 35

T

- Table. See Communion-Table.
- Talbot, (Dr. Bp. of Oxford) *his Speech at Dr. Sacheverel's Trial recommended, as containing good Arguments in Justification of Resistance in case of a Total Subversion,* p. 64
- Taylor, (Dr. the Martyr) *his Notions of the Sacrament,* p. 30
- Tillotson, (Archbishop of Canterbury) *Dr. Sacheverel's virulent and groundless Reflections and Misunderstandings of his intended Comprehension, p. 10. Bp. Wake's Explication and Vindication of it,* p. 41, &c.
- Tily, (Mr. of Oxford) See Non-resistance.
- Transubstantiation, *accounted by the High-Church the only blameable Point in the Romish Mass,* p. 34

V

- Vestments Episcopal. See Hooper.

A

Vio-

An Alphabetical Index.

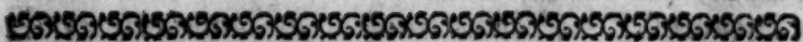
Violence, its mischievous Consequence, p. 49, &c.
Uncharitableness of the High-Church, p. 9

W

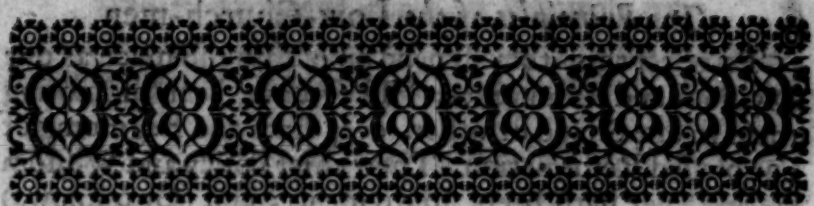
Wake, (Dr. Bp. of Lincoln) See Tillotson.
Wilkins (Bp.) his Moderation commended, p. 53
Withers, (Mr.) his History of Resistance recom-
mended, p. 64
Womens Baptism once allow'd of in the Church of
England, p. 15, &c.

Y

York, (Archbishop of) See Sharp.



T H E



THE
PRINCIPLES
OF THE
Low-Church-Men

Fairly Represented and Defended.

THE *Divisions* of any Body of People are their dangerous Wounds, whereby their Blood and Spirits will be so drain'd, that hereby the Strongest may become a Prey to the Weakest. For neither Rocks nor Seas, fenced Cities nor Fleets can make that People safe, who by Discord and Distrust cut the Sinews of their own Strength. So that where-ever an Enemy has Success in dividing any People, he will soon have the Satisfaction of destroying them, and will find This the cheapest and easiest Way of conquering.

WE of this Kingdom of *Great Britain* need not be told, that we are encompass'd with numerous and formidable Enemies *abroad*; and, what is much worse, intermingled with them at *home*; like corrupt Humours in the Mals of Blood; all actually combin'd and form'd with one Consent against us; bent by their Principles, and engag'd by Vows, to root out what they call Heresy. *Papery* is our standing Enemy, perpetually employ'd in working our Ruin, with many Hands and much Heats

4. *The Principles of the Low-Church-men.*

To effect this, they depend on nothing so much as our Divisions and Animosities: They have been promoting these in one Shape or other, ever since the Beginning of our blessed Reformation. Their chief Policy and Wisdom is, and ever hath been, to divide us; and (God knows) they have had too much Success. Now they have promoted, and we have been led into a New Division, to add to those we labour'd under before: Not only the Breach between us and Dissenters, is very artfully and very wickedly widen'd, but we are unhappily broken among our selves; and under the Names of *High* and *Low-Church*, there is a new Scene opened for Jealousy and Animosity, which has been manag'd with such Art and Success, that Bodies of Men, owning the same Religion and Worship, and the same Government both in Temporals and Spirituals, are yet as much alienated from one another, if not more, than if their Differences were ever so great and visible.

A DIFFERENCE it must be confess'd there is, in the Principles and Tempers of the leading Men of these Parties; and 'tis impossible it should be otherwise: They all indeed agree in this, to declare for the *Church of England*, and the Principles of Religion maintain'd by it. The Difference between them lies plainly here, That Notions and Principles are advanc'd and propagated by one Party, as agreeable to the *Church of England*; and oppos'd by the other, as false and innovating Doctrines; and so far from being maintain'd by the *Church of England*, that they are flatly condemn'd by it.

My Business therefore shall be to examine, in a very serious Manner, which of the two Parties, into which we are unhappily divided, does really come nearest to the Constitution and Temper of the *Church of England*: And if it appear, that those among us, abusively call'd *Low-Church-men*, do conform themselves, both in Principles and Practice, to the *Establish'd Church*, I hope it will then be thought reasonable, that the Character fix'd on them be entirely drop'd, or that it shall no longer pass for a Reproach; because it will signify no more than a *True Church-man*; one who is precisely for the *Church of England*, without declining to the right Hand or to the left: For indeed (as the admirable Bishop

Stillingfleet

The Principles of the Low-Church-men. 3

Grillingfleet has observ'd) He is as much a Dissenter from the Church of England, who goes beyond the Rule, as he who does not come up to it.

THAT what I propose may be manag'd with the greater Clearness, it will be necessary to consider what more is particular to those call'd Low-Church-men; and wherein it is they differ from those who assume the contrary Character. Now I think the most remarkable Distinction lies, in that the Low-Church-men,

I. Acknowledge the Church to be in a due Subordination to the Crown.

II. Tho' they assert the Apostolical Appointment and Institution of Episcopacy, yet they do not make it so essential to a Christian Church, as that the Ministerial Acts of all those who are not ordain'd by Bishops, are null and invalid.

III. They do not believe the Absolution of a Priest, is necessary in Order to the Forgiveness of Sins.

IV. Nor that the Sacrament of the Lord's Supper, is a true and proper Sacrifice, nor propitiatory Oblation.

V. Tho' they believe the Church of England, to be a sound and noble part of the Catholick Church, yet they have no Notion of its being so absolutely perfect, as not to admit of no Amendment, and therefore were never against making some Alterations, in Order to a Comprehension, or the Reconciling the wiser and better Sort of the Dissenters to us.

VI. They think themselves obliged to behave themselves towards such as dissent from us, with Christian Temper and Moderation.

VII. They refuse to comply with the Mode now much in Use, A Bowing towards the Altar (as 'tis call'd) when they come into the Church; or at the Recital of the Creed, and other Parts of publick Worship.

VIII. They

8 *The Principles of the Low-Church-men.*

VIII. *They assert the Divine Institution of the Lord's-Day, and think it ought to be observed in a serious and religious Manner.*

IX. *With Relation to the Civil Government they think that all that Obedience and Submission that is settled by our Laws to the Persons of our Princes ought to be paid them for Conscience Sake: But if a misguided Prince shall take on him to dissolve our Constitution, and to destroy the Religion, and Liberties of his People, he may lawfully be resisted in those Attempts. And are very zealous for the Protestant Succession as settled by Law, and can by no Means allow of an Indefeasible Hereditary Right to the Crown of Great Britain.*

I HAVE mention'd these Instances, as being the most considerable, wherein these call'd *Low-Church-Men* do differ from such as accuse them of Want of Zeal for the Church of England. In my Examination of which, I shall endeavour to explain and set them in a true Light, to prove that they are such Principles as have all the Authority of Reason and Scripture on their Side, and are moreover the very Principles of the Church of England.

To begin with the first Article, viz.

SECT. I. *They acknowledge the Subordination of the Church to the Crown.*

I Do not mean to insinuate that any Civil Power, whatever can of it self give a Commission to any one authoritatively, and as God's Messenger, to teach and preach the Gospel, to admit Men into the Church by Baptism, to communicate unto them the Body and Blood of Christ, by the outward Symbols of Bread and Wine, or to ordain others to perform in the Name of Christ, all or any of these Divine Offices; the Power of doing these Things being derived from Christ Himself. But yet not only the Person who are to perform these Offices are subject to the Civil Magistrates; but he has also Authority to limit and restrain them in the Exercise of them, so as that they shall not be suffer'd to exceed the Bounds and Limits of their Commission, nor under Pretence of that, do any thing

The Principles of the Low-Church-men. 7

thing to the Disturbance or Damage of the State and Commonwealth. The Civil Legislature may make good and wholesome Laws, not only for the better Support of the Government of the Church, but also to oblige, and if Occasion be, by proper Penalties to compel even the Ministers and Governors of the Church to the faithful and diligent Performance of their several Duties. And they are undoubtedly oblig'd to submit to such Laws and Constitutions as are made by their lawful Governors, in things not contrary to the Law of God, tho' they concern Matters purely Ecclesiastical, by Virtue of that Divine Command, which requires every Soul to be subject to the higher Powers, in which all Subjects, whether Clergy or Laity are equally comprehended.

Now, nothing can be more evident, than that the Church of England is perfectly subordinate to the Civil Power. The King can, upon an Appeal, * suspend or deprive any Bishop or Archbishop, can annul any of their spiritual Censures, and inflict new ones; can by his Royal Proclamation, pardon and restore any that are Excommunicated. And he not only names to all the vacant Bishopricks, but the Bishops whom he authorizes to perform the Ceremony of Consecration, &c. are oblig'd as they are commanded † to confirm the Election, and to invest and consecrate the Elect with all Speed and Celerity; which if they do not within Twenty Days, they incur a Premunire. And also it is declar'd, ** that the Queen has supreme and absolute Authority in and about the making and consecrating of Bishops; and that divers Persons by the Queen's supreme Authority have been elected, made, and consecrated Bishops.

THEN as to the Convocation, the Clergy can't meet without the King's Writ; †† and when met, can't go about any Business without he empowers them; nor can their Resolutions have the Force of a Canon without the Royal Assent; nor then neither, if contrary to the Laws and Customs of the Realm, or to the Prerogative.

* 37 Hen. VIII. c. 17. &c. 25 Hen. VIII. c. 19.

† 25 Hen. VIII. c. 20. ** 8 Eliz. c. 1. †† 25 Hen. VIII. c. 19.

8. *The Principles of the Low-Church-men.*

AND, not to be too tedious in so plain a Case, this *Supremacy of the Crown* over all Persons, and in all Causes Ecclesiastical as well as Civil, is recognized and expressly declar'd in our *Canons* and *Articles*, and every one of the Clergy is not only oblig'd to publish it every Sunday in his Prayer before Sermon, but is sworn to assist and defend it to his Power. And the Truth is, till since the late glorious Revolution the higher the *Church-men* were, the higher they carry'd the *Regal Supremacy*. There never was till of late, any Contention for a Church *Self-sufficient* and *Independant* from the State without any Head or Governour, but *Christ* in Heaven, and a *Christian Priesthood* on Earth. These are new Pretentions, opposite to the Sense of the Holy *Scriptures*, and directly contrary to the Rules of Faith and Discipline establish'd in the *Church of England*. 'Tis therefore very strange, that Men shou'd pretend to a more than ordinary Zeal for the *Church of England*, and at the same time take on them to impugn and deny this essential Part of its Constitution, and abuse and misrepresent their Brethren for affirming, what themselves cannot deny, without manifest Perjury, and Unfaithfulness to their Subscriptions.

SECT. II. *Tho' they assert the Apostolical Appointment and Institution of Episcopacy, yet they do not make it so essential to a Christian Church, as that the Ministerial Acts of all those who are not Ordain'd by Bishops, are null and invalid.*

I KNOW their refusing to run the Lengths of some fierce Men, who take on them to unchurch all the Reform'd Churches abroad, and exclude from Christianity all our Dissenters at Home, has expos'd them to much heavy Displeasure and Misrepresentation; particularly as wanting in their Zeal for *Episcopacy*, and the *Church of England*, which so justly retains it. They have not, I am sure, given Occasion for these Clamours, by declaring against *Episcopacy* in their Pulpits or otherwise: On the contrary, 'tis very well known, none have better defended it than the *Low-Church-men*; of this there

there are two very good Instances ; one formerly, and the other of late ; I mean Bishop Hall, and Mr. Hoadly. The Bishop was accounted in his Day, a Favourer of the *Puritans*, alias a *Low-Church-man*, for no other Reason that I know of, but because, tho' he defended the Cause of the Church with much Clearness and Strength, yet he was not so violent against all that differ'd from us, and moreover oppos'd some Innovations that A. B. *Laud* was introducing, in Order (as *Heylin* himself owns) to oblige the *Papists* here in *England*. Mr. Hoadly's Discourse of *Episcopacy* is undoubtedly one of the clearest and most convincing on the Subject : And yet because he did not happen to jump with these warm Gentlemen in every Thing, and especially for declaring he wou'd not affirm *Episcopacy* to be *essential* to a Christian Church, they represent him as giving up the Cause. He argues, that because 'tis an *Apostolical* Institution, we are oblig'd to conform our selves to it in all Cases, unless in such where the Imitation is impracticable, or wou'd manifestly do more Hurt than Good, to the Church of CHRIST ; neither of which (he thinks) can possibly be affirm'd, in the ordinary State of the Church, as far as the Essentials of *Episcopacy* are concern'd. But then he believes it instituted as a Matter of Order, but not of such Necessity as others contend for : The Truth is, he says enough to justify the Church of *England* in retaining *Episcopacy*, but has not thunder'd out Anathemas against all those Churches that are so unhappy as to want it : And that's sufficient to merit some Mens heavy Displeasure. With them to be a good Church-man, means nothing less than approving her Doctrine and Government, conforming to her Rules and Orders, communicating constantly with her in Prayers and Sacraments : But it means the being loud and contentious in the Church's Quarrel ; the being exceeding mad against all that are not like minded with us ; the Talking furiously for her Authority ; and the decrying every thing that looks like Charity, Moderation and good Temper towards those who differ from us. Nothing less will serve them, than depriving every Soul of 'em of their very Christianity. But I hope to prove, that in this vile Uncharitableness, they differ as much from the Church of *England*, as from those they are pleas'd to call *Low-Church-men*.

Now I think, this will be very evident from this single Consideration, that from the Beginning of our Reformation to this Time, the *Church of England* has treated and own'd the reform'd Churches as true Churches of CHRIST, tho' 'tis well known to all, that they have no Bishops.

THAT this may not be said without Proof, I will offer these following Considerations.

IN the first Place I would ask, Whether our Church did not look upon the foreign *Protestants* as true Churches, when, by Authority, almost a Hundred Years since, it sent several chosen Divines, of whom our excellent Bishop *Hall* was one, to meet with the Representatives of the Reform'd Churches in the Synod of *Dort*, and to Vote and joyn with them in the highest Acts of Church Government? Did our Church in that Age think they were no true Churches, and their Sacraments no Sacraments? No; These uncharitable Doctrines have been advanc'd chiefly since that Time; not by the Church, but some few in it, who are of narrow Souls, and wou'd fain have the World think that God is like themselves.

THIS is farther evident from the 55th Canon, * which expressly orders "all Ministers before Sermon, to pray "for CHRIST's holy Catholick Church, (*i. e.*) for the "whole Congregation of Christian People throughout the "World, and especially for the Churches of *England, Scotland and Ireland*;" tho' at that Time, the Church of *Scotland* not only had no Bishops, but had thrown them out before, and *Presbytery* was establish'd there, on the same Foot as at present, by Act of Parliament, in 1592.

IF we add to all this, but one thing more, I think the Matter will be put past Dispute: It is, that not only of late Years in the Forms of Prayer for our Fasts and Thanksgiving, we have constantly had a Prayer for the reform'd Churches, upon Account of their Sufferings under *Papists* Princes, and that Sorrow we had for them, as being living Members of that mystical Body, whereof we are a Part, (as 'tis express'd in the Prayer;) but even in the Time

* Made in 1603.

of King *Charles I.* there is a very signal Instance of this Kind. That Prince, upon his assisting the *Rochellers*, order'd a Fast by Proclamation, and appointed a Form of Prayer to be drawn up, for the imploring God's Blessing on the Expedition: In one of the Collects of which, are these remarkable Words,--- "We beseech Thee to
" strengthen the Hands, and encourage the Hearts of
" Thy Servants, in fighting Thy Battles, and defending
" Thy *Altars* that are among *Us*, and in all the *Reformed*
" Churches." It seems (as the Reverend Bishop of *Oxford* observes) the *Reform'd* Churches were thought to have *God's Altars* among them *then*, however they have been vilify'd since.

Bur 'tis a Shame we shou'd be put to labour in the Proof of That, which has been constantly acknowledg'd by the *Church of England*, even from the Beginning of the Reformation, to this very Day. It must be own'd, our Church is an *Episcopal* Church; and no Person can *now* lawfully exercise the Ministerial Office among us, without *Episcopal* Ordination: But tho' we justify and insist upon *Episcopal* Ordination in our own Church, yet we do not make it so essential to a Christian Church, as to null the Baptism, and other Administrations, of all those who want it! This is very evident, from what I have observ'd before; it is yet further so, from the Definition of a Church in the 19th of the 39 Articles, "The
" visible Church of Christ, is a Congregation of faithful
" Men, in the which the pure Word of God is preached,
" and the Sacraments be duly administred, according
" to CHRIST's Ordinance, in all those things that of
" Necessity are requisite to the same." From hence 'tis plain, she does not make a Bishop as distinct from a Presbyter, absolutely necessary for constituting a Christian Church. And in the 23d Article, tho' it is said, "It is
" not lawful for any Man to take upon him the Office of
" publick Preaching, or ministring the Sacraments in
" the Congregation, before he be lawfully call'd and
" sent to execute the same;" Yet it is not said, it is of equal Necessity that he be sent by *Bishops*: On the contrary, the Definition of those that are lawfully call'd and sent, is put in very general Words. The Article does not resolve this into any particular Constitution, but leaves

the Matter open and at large, for such Accidents as had happen'd, and such as might still happen ; the following Words be these, " And those we ought to judge lawfully call'd and sent, which be chosen and call'd to this Work, by Men who have publick Authority given unto them, in the Congregation, to call and send Ministers into the Lord's Vineyard."

THIS being so, it seems wonderful that Men should make it an Instance of their mighty Zeal for the Church of England, to unchurch those whom she owns for true Churches ; and invalidate that Baptism, which she has always own'd for true Baptism. I know, 'tis said with great Assurance, that the Church of England requiring a lawful Minister to baptize, thereby declares all other Baptism void and of none effect ; but that does by no Means follow. 'Tis certain none ought to baptize, but a lawful Minister, and 'tis irregular when 'tis done by any other ; but for all that, it is not therefore to be reiterated. The Church of England did once permit, even Women, in Case of Necessity to baptize : Against this, the Puritans made a very great Clamour ; to whom Mr. Richard Hooker, replies in the following Words, " Iteration of Baptism once given, hath been always thought a manifest Contempt of that ancient Apostolick Aphorism, *One Lord, One Faith, One Baptism* : Baptism not only *One*, in as much as it hath every where the same Substance, and offereth unto all Men the same Grace ; but *One* also, for that it ought not to be received by any one Man above once, " [This Argument he pursues in a convincing Manner ; and goes on to give the History of Rebaptizing, maintain'd by St. Cyprian and the African Church, whom he affirms to have been mistaken : And makes this wise Remark upon him--- That the Teacher's Error is the People's Trial, harder and heavier by so much to bear, as he is in Worth and Regard greater that perswadeth them.--- And after a great deal said on this Head, worthy, every Line of it, to be thoughtfully perused by our new-fangled Ministers, he says,] " Since the Church of God hath always hitherto constantly maintained, that to rebaptize them which are known to have received true Baptism, is unlawful ; that if Baptism be seriously administred, in the same Element, and with the same
" Form

“ Form of Words, which CHRIST’s Institution teacheth,
“ there is no other Defect in the World that can make
“ it frustrate, or deprive it of the Nature of a true Sa-
“ crament: And *Lastly*, That Baptism is only then to
“ be re-administred, when the first Delivery thereof is
“ void, in regard of the fore-alledged Imperfections, and
“ no other. Shall we now in the Case of Baptism, which
“ having both for *Matter* and *Form*, the Substance of
“ CHRIST’s Institution, is by a Sort of Men voided for
“ the only Defect of Ecclesiastical Authority in the Mi-
“ nister; shall we, I say, think it enough, that the *Pu-
“ ritans* blow away the Force thereof, with the bare
“ Strength of their very Breath, by saying--- *We take
“ such Baptisms to be no more the Sacrament of Baptism, than
“ any other ordinary Bathing to be a Sacrament?* It behoveth
“ generally all Sorts of Men, to keep themselves within
“ the Limits of their own Vocation. And seeing God,
“ from whom Mens several Degrees and Pre-eminencies
“ do proceed, hath appointed them in his Church, at
“ whose Hands his Pleasure is, that we should receive
“ both Baptism, and all other publick medicinal Helps of
“ Soul, perhaps thereby the more to settle our Hearts,
“ in the Love of our Ghostly Superiors; they have small
“ Cause to hope, that with Him their voluntary Servi-
“ ces will be accepted, who thrust themselves into
“ Functions, either above their Capacity, or besides
“ their Place, and over-boldly intermeddle with Duties,
“ whereof no Charge was ever given them: They that,
“ in any thing exceed the Compass of their own Order
“ do, as much as in them lieth, to dissolve that Order
“ which is the Harmony of God’s Church. Suppose
“ therefore, that in these and the like Considerations,
“ the Law did utterly prohibit Baptism to be admini-
“ stred by any other, than Persons thereunto solemnly
“ consecrated, what Necessity soever happen; are not
“ many things *firm* being done, altho’, in Part, done
“ otherwise than positive Rigor and Strictness did re-
“ quire? Nature, as much as is possible, inclineth unto
“ *Validities*, and Preservations. Dissolutions, and *Nulli-
“ ties* of things done, are not only not favoured, but
“ hated, when either urged without Cause, or extend-
“ ed beyond their Reach. If therefore at any Time it
“ come

“ come to pass, that in teaching publickly or privately,
 “ in delivering this blessed Sacrament of Regeneration,
 “ some un sanctify’d Hand, contrary to Christ’s supposed
 “ Ordinance, do intrude it self to execute That, where-
 “ unto the Laws of God, and his Church have deputed
 “ others; which of these two Opinions seemeth more
 “ agreeable with Equity, *Ours* [of the Church of England]
 “ that *disallow* what is done amiss, yet make not the
 “ Force of the Word and Sacraments, much less their
 “ Nature and very Substance, to depend on the Minister’s
 “ Authority and Calling, or else *Theirs* [the Puritans here-
 “ tofore, but now Dr. H---s, and many young Clergy-
 “ mens] which defeat, disannul, and annihilate both,
 “ in respect of that *one* only personal Defect; there be-
 “ ing not any Law of God, which saith, that if the Mini-
 “ ster be incompetent, his Word shall be no Word, his
 “ Baptism no Baptism? ”

AND *p.* 239. “ The Grace of Baptism cometh, by Do-
 “ nation, from God alone: That, God hath committed
 “ the Ministry of Baptism unto special Men, it is for
 “ Order’s sake in his Church, and not to the End that
 “ their Authority might *give Being*, or *add Force* to the
 “ Sacrament it self. That, Infants have right to the
 “ Sacrament in Baptism, we all acknowledge. Charge
 “ them we cannot as guileful and wrongful Possessors of
 “ That, whereunto they have Right by the manifest
 “ Will of the Donor, and are not Parties unto any De-
 “ fect or Disorder in the Manner of receiving the same,
 “ And if any such Disorder be, we have sufficiently be-
 “ fore declared, that *Delictum cum Capite semper ambulat*,
 “ Mens own Faults are their own Harms.

AND last of all. “ Whereas general and full Consent
 “ of the godly-learned of all Ages, doth make for Validi-
 “ ty of Baptism; yea, albeit administred in private, and
 “ even by Women; which kind of Baptism in Case of
 “ Necessity, divers Reformed Churches do both allow
 “ and defend; some others, which do not defend, to-
 “ lerate. Few, in Comparison, and they without any
 “ just Cause, do utterly disannul and annihilate. Surely
 “ however, thro’ Defect on either side, the Sacra-
 “ ment may be without Fruit, as well in some Cases to
 “ him which receiveth, as to him which giveth it; yet

“ no Disability of either Part can so far make it frustrate
“ and without Effect, as to deprive it of the very Nature
“ of true Baptism, having all things else, which the
“ Ordinance of CHRIST requireth ”

ONE would think the Authority of this great and venerable Man, shou'd go further with *Church-men*, than the Names of a hundred such new-fangled Divines *, as now take on them to tell us, That such as are baptized by any but *Episcopal* Hands, are *no Christians*, but whenever they have a mind to become so, they must be re-baptized ; That they may be *wash'd* or *sprinkled*, but their Baptism is no Baptism ; It is to all Intents and Purposes, null, invalid, and of no Effect : This sure, is not the Voice of the *Church of England* ; and to prove that it is not, let the following Considerations be reflected on.

Now *First*, It is evident, that for 50 Years after the Reformation, *Lay-Baptism* was expressly allow'd by the *Church of England*. This will appear from the two first Books of Common-Prayer, publish'd in the Reign of *Edward VI.* in the Years 1548, and 1552. In which two Books, in the Office of *Private Baptism*, the *Rubricks* are—
“ Let them that be present, call upon God for his
“ Grace, and say the Lord's Prayer, if the Time will
“ suffer ; and then *ONE* of *them* shall name the Child,
“ and dip him in the Water, or pour Water upon him,
“ saying these Words,---N--- *I baptize thee, &c.*”

In the Year 1603. upon a Conference held at *Hampton-Court*, between the Bishops and some of the *Puritanical* Ministers, before King *James I.* this Rubrick, by his sole Authority, was alter'd, and no Person was permitted to baptize but a *lawful* Minister : But 'tis very certain the King did not intend, by that Alteration, to nullify the Baptisms of those who had before been baptized by Laicks ; much less did he insinuate, that all such Ministers as wanted *Episcopal* Ordination, were meer Laicks, and consequently their Baptisms null and invalid. No, he knew better ; for then the Baptism of the *Church of Scotland*, must be also null, invalid and of no Effect ; and consequently hereby would be condemn'd the Baptism

* Such as Brett, &c,

of Prince *Henry*, Prince *Charles* (afterwards K. and *Martyr*) of Princess *Elizabeth* (the Mother of the Princess *Sophia*) who, together with her Son the *Elect*or of *Hanover*, and his Son also the *Elect*oral Prince, and all the Branches of that Royal Family are all in the same sad Condition for Want of Episcopal Baptism) and of all King *James's* Children, who were every one of them, baptized by *Presbyterian* Hands, who had only *Presbyterian* Ordination. Now 'tis a very unlikely thing that King *James* (who was the Man that added the Words, *Lawful Minister*) shou'd intend thereby only a Man Episcopally Ordain'd, when he knew, by a near and unavoidable Consequence, that if that Doctrine were true, none of his own Children were, or could be Christians, unless they were rebaptiz'd, which he did not allow of, even when *Women* had baptized Children.

BUT I have this farther to observe, That in the Reigns of King *James*, and King *Charles* the First, we had many Ministers from *Scotland*, *France*, and the *Low-Countries* who were ordain'd by *Presbyters* only, and not Bishops; and yet, upon subscribing the Articles only, without being reordain'd, they were admitted into Benefices with Cure, and accordingly Baptized the Children of their several Parishes, and did all other Offices of the Ministry. From whence it appears, that she did not exclude them from being *Lawful Ministers*, nor consequently disanul, and make void the Baptisms they confer'd.

INDEED in 1661. none were esteem'd *Lawful Ministers* of the Church of *England*, but such as were Episcopally ordain'd: But then the *Baptisms* of other Administrators were not pretended to be null, invalid and of none Effect.

THIS appears from their admitting many to the Ministry in the Church of *England*, who were baptized only by *Presbyterian* Hands. Now if they had not suppos'd That Baptism valid, they certainly wou'd not have ordain'd them. For when was it heard either of old or late, that a Man cou'd be ordain'd a Minister, who had not been baptized? Orders suppose a Man to be a *Christian* already, but they do not make him one.

THEN, at the *Restoration*, there must undoubtedly be many Thousands, who had no Baptism, but what came from Persons Un-episcopally Ordain'd, and yet were they never

never told by any of the *Episcopal* Clergy, that they were not *Christians*, having not been validly baptized, and therefore must be baptized anew. On the contrary, upon their leaving the Way of Separation, they were freely admitted to the Sacrament of the *Lord's-Supper*, and the other Ordinances of the Church; which Thing ought not to have been done, if they had not been *Christians*.

AND even now, is it ever required of the Dissenters, in Order to their being received into the Church, that they be baptized? We all know very well, that several of their Ministers, and other Persons, have been admitted into the publick Ministry, who yet never had any Baptism but what came from the *Presbyterians*: Many more are admitted to the holy Sacrament of the *Lord's-Supper*, are marry'd, and bury'd by the publick Forms; many of them have been *excommunicated* and cast out of the Church, which is a Practice ridiculous, scandalous, and almost blasphemous, if they are not *Christians*: All these Things suppose them baptized, validly baptized, and plainly shew that it is the Sense of the Church of England, that they are *Christians*.

THUS, I think, it appears, that tho' the Church of England has always retain'd and justify'd *Episcopacy*, she never made it essential to a Christian Church, nor null'd the Baptisms of those Churches who want it: No; these are Doctrines peculiar to a Set of Men, who carry *Episcopacy* to the highest Pitch that Words can raise it; but use the *Bishops* themselves, in such a Manner, as never *Bishops* were us'd since the *Apostles* Days. In this indeed they fare alike with those great Saints, that they are despis'd, defamed, reviled, made as the Filth of the World, and the Off-scouring of all Things. The Men whom they accuse of Want of Zeal for *Episcopacy*, have not only defended the Order it self, but pay'd all due Respect to the Persons and Authority of their *Bishops*; while themselves have been pouring Contempt upon both.

FOR their Persons, they have treated them with most scandalous Reflections and Misrepresentations; and so far has the Humour prevail'd, that a Man can scarce pass for a true Church-man among 'em, who does not give into it. This Church is bless'd with *Prelates*, that chal-

lunge our Esteem and Love upon other Accounts, besides that of their Function, and reflect a new Lustre upon the Character with which they are honour'd; and yet if they do not, in all Things, fall in with the Humour of these Men; they neither in their Conversation or Writings, allow them the least Degree of that Respect they so eminently deserve. But I would ask them, How it comes to be thought a Piece of Service to the Church, to declaim so spitefully against the Bishops of it? Is not this the Way to bring Contempt on the very Order, with injudicious People, who are by much, the largest Part of Mankind? How comes it, that hardly any Name is thought bad enough for *learned, venerable, meek and humble Men*, who will shine in our *British Annals* in After-Ages, as the greatest Ornaments of our Church, when it shall not be so much as known that such Men as these were born? How can such Men answer such *Practices* to God and Men, who glory in the Title of her *genuine Sons* (as if all others were *Bastards*) and think it a great Indignity to be rank'd among those of an *inferior Species*, as the poor despis'd *Low-Church-men* are thought to be?

But they have gone farther; they have not only follow'd their *Bishops* with Calumny and Contempt, but have disregarded, and even endeavour'd to wrest out of their Hands, one main Part of their *Episcopal Authority*. The Constitution of the *Church of England*, is the same that has been the Constitution of the *Catholick Church*, ever since the Apostolick Age, or as long as we have any authentick Records of the Church; i. e. The Government of the Church is in Bishops, with Presbyters and Deacons under them. Ours is a *National Church*, and divided into two Provinces; each Province hath a Metropolitan, with a superior Jurisdiction over all the Bishops and Clergy of his Province, which he especially exercises (in subordination to the civil Power) in *convening and presiding* in Synods, which necessarily carries with it the Authority of *Continuations* or *Prorogations*. This is the Constitution of the *Church of England*; and yet nothing can be plainer, than that these very Men, who set up for the greatest Advocates for Episcopacy, do evidently go about to destroy it. The Presbyters of the *lower House* do, in their late Disputes, claim a *co-ordinate Power* with

with the Bishops in the *upper* House, viz. A full Power and Authority of acting within themselves, without depending on the Commands and Directions of a superior House; to choose their own Time of Meeting; sit as long and often as they please; adjourn themselves by their own Authority, and by no other; begin what Business they please, and not only to choose their own Committees, but when they please, refuse to choose Committees by the Authority of any other Person or House; excuse Absence, receive Proxies, judge of Elections, censure their own Members, and do all other Acts which use to be done by the sole Authority of a House, which is its own Master and Judge. That this equal and co-ordinate Power in the supream Acts of Legislation, is what they claim, none can be ignorant of, who are acquainted with their Books; and yet they themselves do and must own, that there never was a distinct Synod of Presbyters, much less a co-ordinate House of meer Presbyters, in any other *Episcopal* Church in the World, and can never shew when the Church of England broke off from the *Catholick Church*, and renounced the *Metropolitick* and *Episcopal* Authority. From hence it appears what rare Advocates these Men are for *Episcopacy*, and how happily qualify'd to charge other Men with Want of Zeal for it, when themselves are openly opposing the essential Constitution of an *Episcopal Church*, as the Church of England is, and 'tis hop'd, will ever continue. Whatever they may imagine, it seems a much better Evidence of Mens Affection for *Episcopacy*, modestly to defend the Order, and conscientiously submit to the Authority of their Bishops, than to express the most flaming Zeal in the World for the one, and insolently to treat and disregard the other.

BUT I have done with these Men, and this Argument, when I have desir'd the Reader to consider the Happiness he enjoys, in being a Member of a Church, which supports and justifies the Primitive Form of Government, upon the Principles of *Peace* and *Love*. Whatever particular Men may do, the Church it self no where pretends to unchurch those Churches that are differently model'd; or to say, their Sacraments are null, or their

Souls mortal. * Nothing cou'd scarce be a greater Objection against our Church, than such Uncharitableness. It is strange the worst Part of *Popery* (as it has generally been reckoned) shou'd be made the best Evidence of a true *Church-man*; that is, *The damning all who are without our Pale*. It is the worst Kind of Inclosure, to confine Salvation to a Party; and the vilest Uncharitableness, to make all without us, like the *Mountains of Gilboa*, upon which no Dews, no Drops of Rain, no Showers of Grace can fall. This never was, and, I trust, never will be the *Spirit of the Church of England*, however a Party of Men, who assume that Name to themselves (exclusive of all others) may make it *theirs*.

SECT. III. Another Instance which I gave of the Difference between those call'd *Low-Church-men*, and the contrary was, that *They do not believe the Absolution of a Priest, is necessary in Order to the Forgiveness of Sins*.

I BELIEVE some will wonder I mention this, as affirm'd by *Protestants*, supposing it a Doctrine peculiar to *Papists*: But 'tis too evident, that this Principle, as *popish* as it is, is not only very zealously propagated, by many who wou'd be thought to have much Zeal for the *Church of England*, but is made one of their Marks, or Criterions of a Man's Affection to it.

'Tis plain, this Doctrine has not been commonly taught by any Sort of *Protestants*, nor by those of the *Church of England* in particular: Which the great Promoter of this, and other *new and strange* Doctrines, seems very well aware of, when he says, † "It is what indeed the People had very seldom, but should frequently have heard from their Pastors and Ministers, whose Duty it is, to declare all the Council of God, and to keep back nothing that is profitable for them: And sure nothing can be more profitable for 'em, than to teach them where, and how, and from whom they are to receive Remission of their Sins."

* Dodwell's *Epist. Discourse*.

† Bret's *Sermon of Remission*.

THIS he very plainly tells us, we are to come to the Priest for, who is invested by CHRIST with Authority to dispense it, with as full and plenary Authority as He Himself, as Head of the Church, is possess'd of, or exercis'd on Earth. * He says further, That at the Time that CHRIST's Ministers pronounce Absolution to the Penitent, he himself does *then*, (and not before, as he afterwards tells us) actually forgive them. So that 'tis not sufficient, in Order to Forgiveness of Sins, that we repent and believe the Gospel, unless we also repair to a Priest for that Absolution, which GOD has order'd him to dispense. For he adds, " To abstain from the Pollutions of the World, and to pray to GOD never so heartily, and to have the firmest Faith in our Lord JESUS CHRIST, is *not* sufficient to procure our ACTUAL Pardon; it only *qualifies* us to receive it of those, to whom he has given Power on Earth to remit Sins by Absolution." And therefore he positively affirms, " There is no reasonable Ground to think, that they can attain to Remission of Sins, however penitent they be, who neglect this Absolution of the Priest, where it may be had. " † The Author of this Doctrine seems very angry that it is call'd *Popery*, and therefore let him find another Name for it, if he know any that will fit it as well: But I beg he would not put it upon us, as the Doctrine of the Church of England, because 'tis directly opposite to the Gospel of CHRIST; which nowhere requires any Thing of Christians, in Order to Remission of Sins, but Repentance from dead Works, and Newness of Life. And therefore I do much admire he should take on him to make new Terms of Salvation; which in St. Paul's Words, is Preaching another Gospel. And I fear he will find that a far more fatal Consequence, than neglecting Absolution.

I SHOU'D not have taken so much Notice of this Sermon, had it not been laid before the Lower House of Convocation; who not only refus'd to censure the Doctrine contain'd in it, but have given the World very great Reason to believe, that they themselves concur with the Author,

* Page 35. † Page 37.

from what a considerable Member said, *viz.* "That
 "as to the Power of the Church and Clergy, in the
 "Absolution of Sinners, Dr. Brett had carried that
 "Doctrine no higher than the Liturgy, and other Acts
 "of the Church had done." Besides, that 'tis very well
 known the far greater Part of those who would be
 esteem'd the most zealous for the Church, are profess-
 edly for the Doctrine, tho' many of 'em blame the Doctor's
 indiscreet and incautious Way of declaring it.

Now to support their Opinion, they produce a Passage
 or two from the New Testament, and the publick Litur-
 gy: By the one they wou'd prove it the Doctrine of the
 Scriptures, and by the other the Doctrine of the Church
 of England.

THE main Text on which they rely, is, *John xx. 21,*
22, 23. Then Jesus said unto them again, &c.

Now 'tis not improbable that this was only a *personal*
 thing, given to the Apostles with that miraculous Effu-
 sion of the Holy Ghost; with which such a Discerning of
 Spirits was communicated that they cou'd discern the
 Sincerity of those on whom they exercis'd this Power.
 By this St. Peter discover'd the Sin of *Ananias* and
Saphira; † and he also saw that *Simon Magus* was in the
 Gall of Bitterness, and the Bond of Iniquity. †

THAT this Gift of discerning Spirits was bestow'd upon
 the Apostles is very plain from many Passages of Scrip-
 ture, and perhaps was intended to be communicated by
 our blessed Saviour, when He breathed on them, and said
*unto them, receive the Holy Ghost. *** Whereby, as Dr. Brett
 tells us, he furnish'd them with *Ability* or *Capacity* to
 execute that Power or Authority which he had given
 them. But 'tis observable, that when the Doctor comes
 to shew that the *Bishops* and their *Presbyters* have now the
same Power that the *Apostles* had, and the Usefulness of
 that same Power; he says not one Word of the Clergy's
 having now also the same Ability or Capacity to execute
 that Power: Whereas the *same* Power requires the *same*
Capacity, and it must be suppos'd they are convey'd toge-
 ther, or that neither of them is convey'd at all. So that

* *Acts* v. 53. † *Chap.* viii. 23. ** *John* xx. 22.

since upon this miraculous Gift of knowing the Secrets of Mens Hearts, did depend the Power of remitting or retaining Sins in an authoritative Manner; (for they who had the Priviledge of knowing Mens Hearts might do this upon certain Grounds, and were secure from Mistake in the Exercise of this Power upon particular Persons.) And since the Ministers of the Church are not now possess'd of that Power, it seems reasonable to conclude that the Words of our Saviour, relate only to that extraordinary and miraculous Authority, which was given to the Apostles, and to them only, and cannot be extended to any other.

AND yet some think, that what our Saviour says to his Apostles, belongs also to all the Ministers of his Church to the World's end; who are thereby empower'd in a ministerial Manner to *Retain* and *Remit* the Sins of Men; that is, to administer the Sacraments of Baptism and the Lord's Supper, by which Christ has promis'd to remit the Sins of penitent Receivers, and to declare to Men the Gospel Terms of Pardon and Forgiveness, and also to cast out of the Church by Excommunication, such Persons as walk disorderly, and unworthy of their Profession. The *Former* is called *remitting* of Sins, because the Church is the only Place where Christ has engag'd to dispence it, and the Sacraments are the Channels by which he has promis'd to convey it: The *Latter* is call'd *retaining* of Sins, because when Men are regularly, and agreeably to the Gospel Rule, cast out of the Christian Church, their Sins are bound upon them, and they have no Title to the Blessing of the New Covenant, the chief of which is Remission of Sins. But then it is to be remembred that as the Power of pardoning and retaining is only *declaratory*, so all the Exercises of it, are then only effectual, when the Declarations of the Pardon, are made agreeable to the Conditions of the Gospel.

AND thus much is granted by the Church of Rome; that if the Priest be mistaken in the Use of the Keys, and gives Absolution to one that is not truly Penitent, his Sins are not remitted; or if a Person be excommunicated that is not truly guilty, his Sins are not retained.

BUT *Protestants* go farther, and do not only make a mistaken Absolution or Excommunication void in it self; but they do not make Absolution of the Priest at all necessary

to

to the Forgiveness of Sins ; unless in Case a Person has been, for heinous Offences, excluded the Society of Christians. Then indeed, the Church has undoubtedly Authority to remit the Sins of the Penitent, as they are Matters of Scandal, and Offence, and shou'd receive him into her Communion again, by which he's intitled to the Blessings he was depriv'd of, by being cast out of it. And 'tis very probable that the *Authoritative* Form of Absolution, now so much contended for, was first introduc'd into *Ecclesiastical* Courts, to take off some disabling Sentence before pass'd by an Ecclesiastical Judge : It seeming very natural to use *Judiciary* Words, in taking off, what he had before laid on by such Words.

BUT 'tis said, that in our Office for the Visitation of the Sick, there is an *Authoritative* Form of Absolution : And this is very true. But then, it is as true that this Form is no Argument in the World that the Church esteems *Absolution* necessary to Pardon of Sin. It is very probable this Form was left there in Hope of bringing many superstitious Persons to conform, who perhaps wou'd have adher'd to the discarded *Romish* Priest if those of the establish'd Church had been destitute of Power so to *Absolve*. And 'tis evident, that this was done rather for the Satisfaction of the Scrupulous, than from any Apprehension of the Necessity of it to the Forgiveness of Sins, and the Salvation of the Penitent ; because the Church does not require a formal Absolution to be given to the dying Person, unless he himself do desire it. * But certainly if they had thought it, in any Degree necessary to Forgiveness, they wou'd have enjoin'd the Priest to give it to every one whom he judg'd Penitent, whether he desir'd it or not.

THAT this *Authoritative* Form was plac'd in the Office, rather for the Satisfaction of the Scrupulous, than from any Necessity which our Reformers apprehended there was of such Absolution, is evident from Bishop Latimer's † Words concerning this Matter : " As touching Confession, " I tell you that they that can be content with the general " Absolution which every Minister of God's Word giveth in his Sermons, when he pronounceth that all

* Rubrick. † Vol. Ser. p. 228.

“ that be sorry for their Sins, and believe in Christ, seek
“ Help and Remedy by Him, and afterward intend to
“ amend their Lives, and avoid Sin and Wickedness; all
“ those that be so minded shall have Remission of their
“ Sins. Now I say they that can be content with this
“ general Absolution, it is well; but they that are not
“ satisfied with it, they may go to some godly learned
“ Minister, which is able to instruct and comfort them
“ with the Word of God, and to minister the same unto
“ them to the Contentation and quieting of their Con-
“ sciences. ”

’Tis farther pretended in Justification of the Necessity of Absolution, that in our Office of Ordination, the Priest is invested with a Power to forgive Sins, the Bishop saying to the Person ordain’d, *whose Sins thou dost remit, they are remitted, and whose Sins thou dost retain, they are retained.* But we are to understand by this, only that they have by Virtue of their Office, a Power to admit Persons into the Christian Church by Baptism, in which is seal’d to them the Remission of Sins; and to cast them out of the Communion of the Christian Church by Excommunication and the Censures of it; and an Authority to declare to Men the Terms of Pardon and Forgiveness, according to the Covenant of Grace.

I HOPE it is plain from what I have said, that the Necessity of Absolution by a Priest, in Order to Remission of Sins, is no more the Doctrine of the Church of England, than of the holy Scriptures. And so I leave it, and pass to the next Point, in which the Low-Church-men are distinguish’d from the High, namely,

SECT. IV. *They do not believe the Sacrament of the Lord’s Supper is a true and proper Sacrifice, or propitiary Oblation.*

THIS is a Doctrine which has been industriously spread of late, but more especially by *Non-jurors*, and Persons disaffected to our present Establishment. There is scarce any Doctrine so absurd, but if some Men think fit to promote it, they will pretend ’tis the Doctrine of the Church of England. This Notion is certainly as far as any Thing can be, from receiving any Countenance from the Church of England, and yet they can see several things in Favour

of it. They own indeed the Office for the Communion is not so well adapted to it, as they cou'd wish, and therefore, as violent as they are against *Alterations* on other Accounts, they seem to wish, a few might be made on *this*. They think it very proper to add a short Collect, wherein the Priest shou'd offer up to Almighty God, the consecrated Bread and Wine, as a *Sacrifice* for the Sins of the Communicants: And Dr. Hicks, * for the more modish and polite receiving it, is for introducing a *Side-Board* or *Beaufet*, to put the Elements on, before they are plac'd on the Communion Table: He is also for altering the Disposition of some of the Prayers in the Communion-Service, and wishes that some other Prayers might, by Addition, or Alteration be appointed, which the Priest alone might put for the People. † As far as the Church of England is from teaching the Sacrament is a *proper Sacrifice*, this Doctor by the good Husbanding of these Alterations, might quickly bring her to downright *Massing*.

AND the Truth is, if these mean any thing, they mean little less. The most active and violent Corrupter of our Faith and Doctrine, ** tells us, that, by *Divine Appointment*, the *Sacrifice of the Eucharist* being offer'd, according to the Institution, becomes propitiatory, that is, renders God good and gracious to us, and procures his Pardon and Favour. †† And again--- the *Sacrifice of the Eucharist* is appointed to procure and convey the Pardon of all Sins and Transgressions. *†--- If he means by this Sacraments *procuring*, only its conveying Pardon of Sin, he says nothing but what may be said of *Baptism*, and what he says of *Absolution*: But if he means that thereby God is rendred propitious by an Attonement made to his Justice, for the Sins of the Communicants, he is more absur'd than the *Papists* themselves; for they suppose the Body and Blood of Christ to be really present in the Sacrament, and he owns the *Bread* and *Wine* are only a Representation of them. Now, can the Doctor shew any Text of Scripture that says, GOD will be reconciled to Sinners on the Account of *such Sacrifices*? Even

* *Preface to two Treatises.* p. 53, 54, 55. † *Ibid.* 239.

** Dr. Bret. †† *Christian Altar and Sacrif.* p. 26.

*† *Pag.* 29.

under the Law (the Apostle to the *Hebrews* says) *without shedding of Blood there was no Remission.* And (to bring this Matter to a Point) the Blood of CHRIST was shed to obtain Remission of Sins, and therefore there remaineth no more *Sacrifice* for them.

BUT if GOD have instituted this Sacrament on Purpose to be a proper *Sacrifice* and *Propitiation* for the Sins of Men, shall we dispute against the Efficacy of it for that Purpose? No; but when a Doctrine seems so contrary to holy Scripture, and so evidently to contradict the whole Oeconomy of Man's Salvation by Jesus Christ; we ought to be very sure that there is such an *Institution.* I think the Doctor does not pretend to prove this *expressly*; by more than one Argument, and even there he begs the Question. He says that when our Saviour bid his Disciples * *do this in Remembrance of Him*, he intended they should make this *Sacrifice*, or *Oblation*; † Where he supposes CHRIST made a proper *Sacrifice* or *Oblation* Himself, which is more than he has, or can make good. Indeed he says, that the Word *Do*, is frequently us'd in the Scriptures to signify the offering a *Sacrifice*, as *Lev. iv. 20.* *He shall do with the Bullock, as he did with the Bullock for a Sin Offering; so shall he do with this.* But then he knows that the plain *English* of *Doing*, is the *performing any thing*; and therefore unless he had prov'd that our Saviour had *Sacrific'd*, he cannot infer from his commanding us to *do as he has done*, that we must sacrifice. But as it happens, our Saviour Himself has told us what we are to *do*, i. e. the Ministers of the Gospel are to take Bread and Wine, which they are to bless, or set apart for that holy Use, and they are to *distribute*, and the People are to *Eat and Drink* it, in *Remembrance of Him.* Here's not one Word of a *Sacrifice.* And I can't imagine how the Doctor came by his Notion, unless he borrow'd it from the *Papists*, who indeed are before Hand with him in it. Harpsfield in his Conference with Bradford the Martyr, to prove the *papist* *Sacrifice* was instituted by CHRIST, tells him, that, *Hoc facite*, telleth plainly the *Sacrifice of the Church.* ** To whom the Martyr replies most excellently,

* *Luke xxii. 19.* † *Pag. 13.* ** *Fox's Martyr. p. 1466.*

“ You confound Sacrifices, not discerning betwixt the
 “ Sacrifice of the Church, and for the Church. The
 “ Sacrifice of the Church is no *Propitiatory Sacrifice*,
 “ but a *Gratulatory Sacrifice*. And as for *Hoc facite*, it is
 “ not referr'd to any *sacrificing*, but to the whole Action of
 “ *taking and eating*, &c.”

But this is not the *only* Time the Doctor sides with a
Papist, against a *Protestant* Martyr. At p. 22 of his Sermon
 the Reader may find him declaring for an *unbloody* Sacri-
 fice, instituted by GOD, instead of the many bloody Sa-
 crifices of the Law. Now, hear Bishop Ridley, whose
 Words I the rather take Notice of, because the Doctor in
 his Preface pretends to say, that he owns the Sacrament
 to be a true and proper Sacrifice. In Answer to a Propo-
 sition made to him by the *Papists* Commissions, he produ-
 ces several Texts against the *Sacrifice* of the Mass; and then
 adds, * “ I know that all these Places of the Scripture
 “ are avoided by two manner of subtile Shifts; the One
 “ is by the Distinction of the *bloody*, and *unbloody* Sacrifice,
 “ as tho' our *unbloody* Sacrifice of the Church were any
 “ other than a Sacrifice of Praise and Thanksgiving, than
 “ a Commemoration, a shewing forth, and a sacri-
 “ mental Representation of that only bloody Sacrifice
 “ offer'd up once for all. The other is, by depraving and
 “ wresting the Sayings of the Antient Fathers unto such
 “ a strange kind of Sense as the Fathers themselves in-
 “ deed never meant; for what the Meaning of the Fa-
 “ thers was, it is evident by that which *Augustine* wri-
 “ teth in his Epistle to *Boniface*, and in the 83d Chap.
 “ of his 9th Book against *Faustus* the *Manichee*, besides ma-
 “ ny other Places; likewise by *Eusebius*, *Emfene*, *Cyprian*,
 “ *Chrysostom*, *Fulgentius*, *Bertram* and others, which do
 “ wholly concord and agree together in this Unity of the
 “ Lord, that --- the whole Substance of our Sacrifice
 “ which is frequented of the Church, in the Lord's-Sup-
 “ per consisteth in Prayers, Praise and giving of Thanks,
 “ and in the remembring and shewing forth of that Sa-
 “ crifice once offer'd upon the Altar of the Cross: That
 “ the same might continually be had in Reverence by

* Fox, p. 1314.

"Mystery, which once only, and no more was offered
"for the Price of our Redemption. *

THE same holy Martyr, in another Place, says, "That
"tho' *Improperly, Figuratively, and Sacramentally* the
"Lord's-Supper may be call'd a Sacrifice (as being the Sa-
"crament of the lively Sacrifice) yet that *properly*, and
"without a *Figure*, there is *one only* Sacrifice, and that
"once offered upon the Altar of the Cross." Again,—
"It is evident, there is but *one* Oblation, and one true
"and lively Sacrifice of the Church offer'd upon the
"Altar of the Cross; which was, is, and shall for ever
"be the Propitiation of the Sins of the whole World."

WITH him concurs *Cranmer*, who says, "Whoever
"shall seek any other Sacrifice, *propitiatory* for Sin,
"maketh the Sacrifice of CHRIST of no Validity, Force,
"or Efficacy." † He indeed speaks of the Sacrifices
of Thanksgiving, of Praise, of confessing his Name;
of true Amendment, of Repentance, of Mercifulness to-
wards our Neighbours, and all good Works of Charity;
but ever contends, there is but ONE proper, and propi-
tiatory Sacrifice.

AND because the Doctor pretends, that *Latimer* also
asserts his *proper, propitiatory* Sacrifice; by all Means, let
us hear him; "It appeareth (saith he) that the sacri-
"ficing Priesthood is changed, by God's Ordinance, in-
"to a preaching Priesthood; and the sacrificing Priest-
"hood should cease utterly; saving in as much, as all
"Christian Men are sacrificing Priests." ** So far is he
from being for true and proper Sacrifices, that he affirms,
the Name of *Priest* is not proper for a Gospel-Minister:
Because (says he) *The Name of Priest importeth a Sacrifice.* ††
And he tells *Weston*, That the Communion beareth
the Name of a Sacrifice among the Fathers; because
It is a Sacrifice memorative. And the sacramental Bread, is
called a Propitiation, because it is a Sacrament of the Propiti-
ation. *† And at another Time tells the Commissioners,
That *Christ made one Oblation and Sacrifice for the Sins of the*
whole World, and that a perfect Sacrifice; neither needeth

* Fox 1313. † Ibid. 1302. ** Ibid. 1323. †† Ibid.
1324. *† Ibid 1326.

there to be any other, neither can there be any other Propitiatory Sacrifice. *

BUT that it may be seen, how grossly the Doctor and his Friend, have abused this good old Bishop; hear him once more in a Sermon before King *Edward VI.* "I will not (says he) say Nay, but that ye shall find in the old Doctors, this Word *Sacrificium*; but there is one general Solution for all the Doctors, that *St. Augustine* sheweth us. The Sign of a Thing, hath oftentimes the Name of the Thing that it signifyeth. As the Supper of the Lord; as the Sacrament of another Thing, it is a Commemoration of his Death which suffered once for us; and because it is a Sign of CHRIST's offering up, therefore it bears the Name thereof. And this Sacrifice a Woman can offer as well as a Man: Yea, a poor Woman in the *Belfry*, hath as good Authority to offer up this Sacrifice, as the Bishop in his *Pontificalibus*, with his Miter on his Head, his Rings on his Fingers, and Sandals on his Feet. And whoever cometh, asking the Father Remedy in his Necessity, for CHRIST's Sake, offereth up as acceptable a Sacrifice, as any Bishop can do. †

To the same Purpose, speaks *Dr. Taylor*, another learned and holy Martyr. "CHRIST gave Himself to die for our Redemption upon the Cross, whose Body there offered, was the propitiatory Sacrifice, full, perfect and sufficient unto Salvation, for all them that believe in Him. And this Sacrifice, did our Saviour CHRIST offer in his own Person Himself, once for all; neither can any Priest any more offer him, nor we need no more propitiatory Sacrifice; and therefore I say, with *Chrysostom*, and all the Doctors, Our Sacrifice is only *Memorative*; in the Remembrance of CHRIST's Death and Passion, a Sacrifice of Thanksgiving; and therefore the Fathers called it, *Eucharistia*: And other Sacrifice, hath the Church of God none. **

* Fox 1603. † In his Vol. of Serms. p. 85. ** Fox Mart. p. 1382.

THAT the Sense of our Reformers may more fully appear in this Point, I will present the Reader, with Part of the Reasons that were drawn up by them to enforce an Order, made about the Year 1550. for the removing of *Altars*, and placing *Tables* in their Rooms. They are as follows, intituled,

REASONS, Why the Lord's-Boord should rather be after the Form of a Table, than of an Altar.

The First REASON.

FIRST, The Form of a Table shall more move the Simple, from the superstitious Opinions of the Popish Mass, unto the right Use of the Lord's-Supper: For the Use of an Altar is to make Sacrifice upon; the Use of a Table is to serve for Men to eat upon: Now when we come unto the Lord's-Boord, what do we come for? To sacrifice CHRIST again, and to crucify Him again? Or to feed upon Him that was once only crucify'd for us? If we come to feed upon Him, spiritually to eat his Body, and spiritually to drink his Blood, which is the true Use of the Lord's-Supper; then no Man can deny, but the Form of a Table is more meet for the Lord's-Boord, than the Form of an Altar.

The Second REASON.

ITEM, Whereas it is said, the Book of Common-Prayer maketh mention of an Altar; wherefore it is not lawful to abolish that which the Book alloweth: To this is thus answered, The Book of Common Prayer, calleth the Thing whereupon the Lord's-Supper is ministred indifferently, a Table, an Altar, or the Lord's Boord, without prescribing any Form thereof, either of a Table or of an Altar: So that whether the Lord's-Boord have the Form of an Altar or of a Table, the Book of Common-Prayer, calleth it both an Altar and a Table. For as it calleth an Altar, whereupon the Lord's-Supper is ministred, a Table, and the Lord's-Boord; so it calleth the Table, whereon the Holy Communion is distributed with Lauds and Thanksgivings

givings unto the Lord, an Altar, for that there is offered the same Sacrifice of Praise and Thanksgiving.

HERE we see the Church of England knew no Proper and Propitiatory Sacrifice under the Gospel, and therefore no proper Altar. To all which Testimonies, I will only add, one more from the learned and holy Martyr Ridley, and another from the Homilies.

CHRIST, as St. Paul writeth, made one perfect Sacrifice for the Sins of the whole World; neither can any Man reiterate that Sacrifice of his; and yet is the Communion an acceptable Sacrifice to God, of Praise and Thanksgiving; but to say, that thereby Sins are taken away, (i. e. To say it is a propitiatory Sacrifice) which wholly and perfectly was done by CHRIST's Passion, of the which the Communion is only a Memory, that is a great Derogation of the Merits of CHRIST's Passion; for the Sacrament was instituted, that we receiving it, and thereby recognizing and remembering his Passion, shou'd be Partakers of the Merits of the same. For otherwise, (i. e. If it be made a propitiatory Sacrifice, or Oblation) doth this Sacrament take upon it the Office of CHRIST's Passion, whereby it might follow that CHRIST died in vain, * And in the Homily relating to the Sacrament, we are particularly caution'd, to take great heed, lest of the MEMORY, it be made a SACRIFICE, i. e. A material Sacrifice; whether of CHRIST Himself, or in a true and proper Sense, even of the Bread and Wine. †

FROM what I have before observ'd, it is not only as evident as the Sun, that this Doctrine of the Sacrament being a propitiatory Sacrifice, or Oblation, is not the Doctrine of the Church of England; but also it very plainly appears in what Sense it is, and may be call'd, a Sacrifice.

Now 'tis very certain, That the ancient Fathers do often stile the whole Action, the Christian Sacrifice. They gave the Sacrament this Name, upon several Accounts: Sometimes, on Account of the Oblation of Bread and Wine made in it to Almighty God, as an Acknowledg-

* Fox p. 1599. † Homily of the Sacram. Part I.

ment of his being the great Creator of all Things: But then they never pretended any Thing *propitiatory* in this; which is a full Answer to those, who pretend their Authority for calling it a *Propitiatory Oblation*. Sometimes too, they call this Sacrament a Sacrifice, in Regard it is celebrated with Prayer and Praise, and Charity to the Poor; with the solemn Dedication of our selves to the Service of God; all which are in Scripture call'd *Sacrifices*. And upon this Account it is, we see, that our *Reformers* also allow'd this Sacrament to be a Sacrifice; that is, as the Martyr *Bradford* explains it, the Sacrifice of the Church, a *gratulatory Sacrifice*. But chiefly, it is call'd a *Sacrifice*, because it is a Commemoration, and a Representation of the Sacrifice that CHRIST offer'd for us on the Cross. It may upon this Account be call'd a *Sacrifice*, as it is call'd CHRIST's *Body and Blood. i. e.* because it is a Representation of them: And in this Sense also, our *Reformers* call it a *Sacrifice*. But then it is no more than a *commemorative Sacrifice*; it cannot, it must not be made *propitiatory*; that being peculiar to the Sacrifice herein commemorated, the offering the Body of JESUS once for all.

I HOPE this is abundantly sufficient to satisfy any reasonable Person, that the Church of England does utterly disclaim any proper and propitiatory Sacrifice, but that of our great High Priest, the Lord JESUS CHRIST, who suffer'd Death upon the Cross, for our Redemption; and (as 'tis in the *Communion-Service*) made there (by his ONE Oblation of Himself ONCE offered) a FULL, PERFECT, and SUFFICIENT SACRIFICE, OBLATION, and SATISFACTION for the Sins of the whole World. And therefore they who go about to perswade us, That there are now *proper Altars, proper and propitiatory Sacrifices*, and that the Ministers of the Gospel are properly *sacrificing Priests*, offering up to God, in the strictest Sense, Sacrifices, and by them making a *Propitiation* for the Sins of the People, do highly derogate from CHRIST's sufficient Sacrifice, and are leading us back again to the grossest Corruption of Popery, whatever Zeal they may pretend for the Church of England.

I KNOW the Teachers of this Doctrine will by no Means allow it to be *Popish*, or to have any Tendency

towards Popery; to avoid which Imputation, they make Transubstantiation the only blameable Point in the *Romish Mass*; whereas nothing can be plainer, than that our Reformers oppos'd a proper propitiatory Sacrifice, of what Kind soever. This shews the Weakness of Dr. *Bret's* Subterfuge; who all along his Sermon, pretends his Doctrine cannot be *Popish*, because there is no Pretence of offering *Christ himself* again, as a Sacrifice for the Sins of the World: It is not, he says, a Sacrifice propitiatory in it self, but as it is instituted to typify the One great and meritorious Sacrifice. But this is nothing more than will be granted by a *popish* Priest himself. When Bishop *Ridley* press'd the *popish* Bishop of *Lincoln*, with *CHRIST* being the One only Sacrifice: He answer'd him, almost in the Words of Dr. *Bret*, * That *CHRIST* made one perfect Oblation for all the whole World; that is, that bloody Sacrifice upon the Cross: Yet nevertheless he hath left this Sacrifice, but not bloody, in the Remembrance of that, by the which Sins are forgiven: The which (says he) is no Derogation of *Christ's* Sacrifice. And Dr. *Poume* told one of the Martyrs, Mr. *Mantel*, who found fault with their Mass, because they made it a Sacrifice; That it was not a propitiatory Sacrifice for Sin (for the Death of *Christ* only was the Sacrifice) and this but a Commemoration of the same. I must confess, with the best Eyes I have, I can see but little Difference between these *Popish* Doctors, and our Protestant one; who seems really more absurd than they, in that he wou'd make a Propitiation by the Offering only of *Bread* and *Wine*; whereas they imagine the *Body* and *Blood* of *CHRIST* is really and corporally in the holy Sacrament; which, if it were really true, is a just Ground for asserting a proper Satisfaction and Propitiation.

THIS being so, I can't but here observe, how unreasonable those are dealt with; who, upon Account of their withstanding and opposing such Doctrines as this, are represented as wanting in a due Zeal and Concern for the *Church of England*. 'Tis very certain indeed, (as Mr. *Tilly* tells the University of *Oxford*) That "We are "strangely gone off from our first Love to our holy

* Fox, 1599.

“Mother the *Church of England*; and are flidden back
“by a perpetual Backsliding, for many Years together;
“encouraging one another, and comforting our selves,
“in running down and disparaging those excellent
“Doctrines of our Religion, upon which our main
“Security depends.” This he says, with Regard to
the Doctrines of *Absolute Passive-Obedience, and Non-Resistance*: But he might with much greater Reason
have complain’d in the Manner he does, in Relation
to those Doctrines that have been spread to corrupt us
in Principles; by which, in a special Manner we stand
distinguish’d from the *Papists*. The *Church of England* is
undoubtedly a most sound Part of the Christian Church,
and as far removed from the *Corruptions of Popery* as any
in the World: But ’tis too plain, that there are not
wanting Men, who under the Pretence of being the most
zealous for *that*, are making large Advances towards *them*.

THE *Supremacy* of the Crown is run down and ridicul’d, in as insolent a Manner, as can be done even by
the *Papists* themselves. In *temporal* Matters, they will
give it a greater Authority than the Constitution allows,
and make those who are only *Subjects* meer *Slaves*; but
they desire to be excus’d from being subject to any Power
on Earth; they own no Head, or Superior, but CHRIST
in *Heaven*. And therefore I have often thought these
Gentlemen misrepresented, when they are charg’d with
a Design of bringing in the Power of the *Bishop of Rome*:
They cannot certainly have any such Intention; it is
much sweeter, and more agreeable, to be supreme; that
is, *Popes* themselves.

THEN again, This Sort of Men agree with the *Papists*
in their horrid *Uncharitableness*; I mean, in *unchurching*
almost every Body but themselves. They think their
Communion is the One Church, out of which there is
no Salvation: And *these* deny all (except the *Papists* and
a few *Greeks*) who are not baptized among us to be
Christians; shut them out of CHRIST’s Covenant, and
account them no better than Heathens.

AND ’tis observable, That while they have been pur-
suing the *Dissenting Protestants* (who agree with us in all
the *Essentials* of Faith and Worship) with much Cla-
mour and *Uncharitableness*; they have propos’d, and

36 *The Principles of the Low-Church-men.*

recommended an Accommodation with the *Popish Church of France*, and have fairly told the World the Difference is not so great but it may be easily reconcil'd.

THEIR Doctrines of the *Necessity of Absolution*, and *true and proper Sacrifices*, if they are not *Popish Doctrines*, are as like 'em as can be without being the same; and their condemning Private Judgment in Matters of Religion, and advancing the Authority of the Church and Fathers to such an excessive Height, is introductive of all the Errors in the World. The *SCRIPTURE* is undoubtedly the only Rule of Truth, a sufficient Guide both in Faith and Practice. As one excellently says, *The only Rule of Faith to every Christian is the Doctrine of Christ*, and that Doctrine as apply'd to him by his own Understanding. In which Matter to preserve his Understanding from erring, he is oblig'd indeed, at his utmost Peril, to lay aside all Vice and all Prejudice, and to make use of the best Assistances he can procure; but after he has done all that can be done, he must of Necessity at last understand with his own Understanding, and believe with his own not another's Faith. For (whatever has sometimes been absurdly pretended to the contrary) 'tis evidently as impossible in Nature, that in these things any one Person should submit himself to another, as that one Man should see or taste, should live or breathe by another. No doubt but great Regard is due to the Opinions of the ancient Fathers, and the Governours and Pastors of the Church where we live; what they say is to be examin'd with great Respect to their Characters, and we are not lightly to reject what comes recommended to us by such Authority. But we must still remember that *they* are not our Rule: They are Assistances in order to our better understanding it, but they are not the Rule it self. Fathers and Churches have been deceiv'd, but the Word of God is true, and abideth for ever. That is a noble Passage of the excellent *Chillingworth's*, in his *Religion of Protestants a safe Way to Salvation*. * "By the Religion of Protestants (saith he) "I do not understand the Doctrine of *Luther*, or *Calvin*,

" or *Melancthon*, nor the Confession of *Augusta*, or *Geneva*,
 " nor the Catechism of *Heidelberg*, nor the Articles of the
 " Church of *England*, no nor the *Harmony* of Protestant
 " Confessions ; but that wherein they all agree, and
 " which they all subscribe with a greater Harmony, as a
 " perfect Rule of their Faith and Actions ; that is, the
 " BIBLE. The Bible, I say the BIBLE only, is
 " the Religion of Protestants. Whatsoever else they
 " believe besides it, and the plain, irrefragable, indu-
 " bitable Consequences of it, well may they hold it as
 " a Matter of Opinion : But as Matter of Faith and Reli-
 " gion, neither can they, with Coherence to their own
 " Grounds, believe it themselves ; nor require the
 " Belief of it of others, without most high and most
 " schismatical Presumption. I, for my part, after a long
 " and (as I verily believe and hope) impartial Search
 " of the true Way to Eternal Happiness, do profess plainly,
 " that I cannot find any Rest for the Sole of my Foot,
 " but upon this Rock only. I see plainly, and with
 " mine own Eyes, that there are Popes against Popes,
 " Councils against Councils, some Fathers against others,
 " the same Fathers against themselves, a Consent of
 " Fathers of one Age against a Consent of Fathers of
 " another Age, the Church of one Age against the
 " Church of another Age. Traditive Interpretations of
 " Scripture are pretended, but there are few or none
 " to be found. No Tradition, but only of Scripture,
 " can derive it self from the Fountain ; but may be
 " plainly prov'd either to have been brought in in such
 " an Age after Christ, or that in such an Age it was
 " not. In a Word, there is no sufficient Certainty but
 " of Scripture only, for any considering Man to build
 " upon. This therefore, and this only, I have Reason
 " to believe ; this I will profess, according to this I will
 " live, and for this, if there be Occasion, I will not
 " only willingly, but even gladly lose my Life, tho' I
 " should be sorry that Christians should take it from me.
 " Propose me any thing out of this Book, and require,
 " Whether I believe it or no ? And seem it never so
 " incomprehensible to human Reason, I will subscribe it
 " with Hand and Heart ; as knowing no Demonstration
 " can be stronger than this, God hath said so, therefore
 " it

" it is true. In other things I will take no Man's Liberty of Judgment from him, neither shall any Man take mine from me. I will think no Man the worse Man or the worse Christian, I will love no Man the less, for differing in Opinion from me; and what Measure I meet to others, I expect from them again. I am fully assur'd that God does not, and therefore that Men ought not, to require any more of any Man than this, To believe the Scripture to be God's Word, to endeavour to find the true Sense of it, and to live according to it." Thus far Mr. *Chillingworth*; whose good old Way is now so far from being esteem'd by some very great Church-men, that they represent it as the Road to all the *Heresy* and *Schism* in the World.

But certainly this is the Way of the Church of England, who expressly tells us in the 20th Article, *That the Church ought not to enforce any thing to be believed for Necessity of Salvation, that is not declared in Holy Scripture.* And so far as we go off from this Principle, so far we certainly approach towards *Popery*. This we have the greater Reason to take Care of, because for a long time they have been making their secret Encroachments upon us, as if they would bring us to that by Degrees, which could not be propos'd without Danger all at once. The Words of *Hosea* concerning *Ephraim* of old are too applicable to us now; *Strangers have devoured our Strength, and we know it not; yea, grey Hairs are here and there upon us, yet we know it not.* Tho' the known Enemies of our Religion are manifestly endeavouring to bring us to an Agreement with theirs, yet we have those among us who will not know it, but, on the contrary, take great Pains to suppress the Knowledge of it; nay, are so zealous in that Work, as to improve any Suggestion of the least Mischief from *Popery* into a form'd Design against the Constitution of our Church.

So far has this Delusion prevail'd, that many who set up for very zealous Church-men, freely declare they would sooner be *Papists* than *Presbyterians*, by which they often mean those they are pleas'd to call *Low-Church-Men*. I pray God that neither *Popery* nor *Presbytery* may never get the Ascendant in this Kingdom: But certainly if we were under a Necessity to chuse one, a Man who

under-

understood the Principles of each, and had not before a good Liking of *Popery* in his Heart, would hardly make that his Choice in such a Case. What we are to expect if *Popery* should prevail, can be a Doubt with none who know the Spirit and Principles of that Religion, and reflect upon the Terrors of a late Reign; the Remembrance whereof, one would hope, should make it an establish'd Principle in the Hearts of all true *Englishmen*, That *We can never be too watchful against the Designs and Approaches of Popery.* But I know not how, those Days of Danger and Terror are clean forgotten by many among us; who while they treat the Memory of our GLORIOUS DELIVERER with the utmost Contempt and Indignity, can make themselves a kind of Advocates for the *Papists*, and perswade the Nation, that neither the Encrease of *Popery* at home, nor a *Popish* Pretender abroad, deserve our Fear and Regard.

I WILL conclude this whole Matter with the devout Prayer of our Church against the *Popes* of Rome, which the Reader may find in the second Part of the *Homily* for *Whitsunday*; not only because I verily believe there is as much need of such Intercessions now, as there has been at almost any time since the *Blessed Reformation*; but also that it may appear how different some Mens Apprehensions of *Popery* are from those of our holy Reformers.

The Lord of Heaven and Earth defend us from their Tyranny and Pride, that they never enter into his Vineyard again, to the Disturbance of his silly poor Flock; but that they may utterly be confounded and put to Flight in all Parts of the World. And He of his great Mercy to work in all Mens Hearts, by the mighty Power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preach'd, truly receiv'd, and truly follow'd in all Places, to the beating down of Sin, Death, the Pope, the Devil, and all the Kingdom of Antichrist; that like scatter'd and dispers'd Sheep, being at length gather'd into one Fold, we may in the End rest all together in the Bosom of Abraham, Isaac and Jacob, there to be Partakers of Eternal and Everlasting Life, thro' the Merits and Death of Jesus Christ our Saviour. Amen.

SECT. V. Tho' those call'd Low-Church-Men do believe the Church of England to be a sound and noble Branch of the Catholick Church, yet they have no Notion of its being so absolutely perfect, as to admit of no Amendment in any Instance; and therefore were never against making some Alterations, in Order to a Comprehension; or the Reconciling the wiser and better Sort of the Dissenters to us.

I KNOW this Part of their Character has been represented as the most vile and execrable that can be given of a Man. The famous Doctor has taken much Pains to dress it up in various and very frightful Colours. He calls the *Comprehension* * “The noble Design of Archbishop Tillotson, in the Beginning of the last Revolution, to bring in all Dissenters upon the same Bottom with that of the Church of England; which was to be done (he says) by altering, circumcising and abolishing its Rubrick, Liturgy and Canons, to have establish'd the Low-Church Party, upon their own universal and comprehensive Principles.” And, in his Sermon at St. Paul's, he tells us, † “The *† worst Adversaries of our Church were to be let into her Bowels under the holy Umbrage of Sons, who neither believ'd her Faith, own'd her Mission, submitted to her Discipline, or comply'd with her Liturgy. For the admitting of this Trojan Horse, big with Arms and Ruin, into our holy City, the strait Gate was to be laid quite open, her Walls and Enclosures to be pull'd down, and a high Road made in upon her Communion; her Articles to be taught the Confusion of all Nations, Senses and Languages.—— This pious Design of making our House of Prayer a Den of Thieves, of reforming our Church into a Chaos, is well known to have been attempted several times in this Kingdom, and lately within our Memory, when all things seem'd to favour it, but that good Providence which so happily interpos'd

* Character of a Low-Church-man, p. 11. † Page 16.

*† It seems he is one of those that think the Protestant Dissenters worse than the Papists.

"against the Ruin of our Church, and blasted the long projected Schemes of these Ecclesiastical Achitophels."

THIS is the Representation that this bold Man (as the Bishop of Lincoln very truly calls him) was pleas'd to make of one of the best Works that a true Lover of our Church can be employ'd in. For as those who dissent from us are a very considerable Body of Men, and, however mistaken in some things, hearty Friends to the Protestant Interest, certainly it must be acknowledg'd a very desirable thing that they were perfectly united with us, if such a Union cou'd be effected by some little Alterations.

Now 'tis certain that in order to bring this about, nothing was intended that can justly be esteem'd prejudicial to the Constitution of our Church; nothing indeed but what wou'd have render'd it more perfect, and therefore nothing but what were heartily to be wish'd, if there were not a Dissenter among us. The only thing design'd, as one who very well knew tells us,* was to improve, and if possible to enforce our Discipline; to review and enlarge our Liturgy, by correcting of some things, by adding of others; and, if it should be thought advisable by Authority, when this Matter should come to be legally consider'd, first in Convocation, then in Parliament, by leaving some few Ceremonies, confess'd to be indifferent in their Natures, as indifferent in their Usage, so as not to be necessarily observ'd by those who made a Scruple of them, till they should be able to overcome either their Weaknesses or Prejudices, and be willing to comply with them. And what Hurt would such an Alteration as this do the Church of England? Wherein would the Canons suffer, if those already made should be more strongly enforc'd; and some new ones added, for the Reformation of Manners, for the better punishing notorious Offenders, and to render our Publick Discipline more strict and severe? This we have been wishing for ever since the Reformation; What Harm would it do the Church were it now effected? Or how would our excellent Liturgy be the worse,

* See the Bishop of Lincoln's Speech upon Dr. Sacheverel's Impeachment.

42 *The Principles of the Low-Church-men.*

if a few more doubtful Expressions were chang'd for plainer and clearer ; and a Passage or two, which however capable of a just Defence, yet in many Cases seem harsh to some even of our own Communion, were either wholly left at Liberty in such Cases to be omitted altogether, or be so qualify'd, as to remove all Exceptions against them in any Case. If such Collects as are not yet adapted to the Festivals or Gospels to which they belong, were made more full and apposite to both ; if some of the Occasional Offices were enlarg'd, and new ones added ; if, for Example, there were a greater Variety of Prayers, Psalms and Lessons, appointed by Authority, instead of the Compositions of private Persons, now necessarily to be us'd for the Visitation of the Sick ; and new Forms composed for the Use of Prisoners for Debt, or Crimes, for the greater Solemnity of receiving Proselytes, of reconciling Penitents, of casting notorious Offenders out of it. It is only such Alterations as these, that the Low-Church-men desire, or ever attempted to make. They desire no Alterations but in things declar'd to be alterable by the Church it self ; contending with as true a Zeal, as those that charge them with the Want of it, for the Doctrine, Government and Worship of the Church of England, in all the substantial Parts of them.

In Matters indeed merely circumstantial, they think that something may, and should be conceded to those who dissent, tho' unreasonably, from us. Here, 'tis true, it would be well if our Brethren would consider, and learn so much Moderation and Humility, as to believe that something might be yielded to their Governours, and to the Opinions of those that differ from them ; and not complain of the Stiffness of others, when they themselves are stiff and untractable : Yet if that be not to be gain'd, 'twould be noble to begin and try ; and if there be any thing, the amending of which would make our Constitution more unexceptionable ; if any thing so indifferent, that the leaving it out would not make it worse ; if any thing that being remov'd would not shake the Foundation, nor corrupt either the Purity or Decency of our Worship, it would be no Disgrace to give it up, for as much Peace as it would purchase. It would be an Honour on such Conditions to cease from Strife ; and being first pure, then to be peaceable and gentle, or moderate.

rate. This is very agreeable to the Temper of the Church of England, which in the *Preface to the Liturgy* declares, That *Rites and Ceremonies are in their own Nature alterable and changeable, according to the Variety of Times and Occasions.*

Now methinks a Man who *himself conforms* to the Publick Constitution, and stands thus *charitably dispos'd* towards such as *dissent* from it, might be allow'd a very good Member of a Church, that no where requires *Subscription* to its PERFECTION, or any Declaration against ever consenting to such ALTERATIONS, as his Superiours shall think necessary: But, on the contrary, laments every Year, in a solemn manner, * the Want of that godly Discipline which was in the *Primitive Church*, and declares it is heartily to be wish'd it might be restor'd in our own.

NAY, I will venture to go farther, and affirm, that if a Man have fram'd his Opinions so, as to think meanly of the *Publick Service* of the establish'd Church, in comparison of the Ways of Worship set up in Opposition to it, (which can hardly proceed from any thing but *Education* and *Custom*) yet if for the Sake of *Peace* and *Unity*, he continue in the *Communion* of the Church, he acts therein like a wise and good Man, and is so far from deserving to be reviled, that he deserves the highest Commendation: For 'tis not possible for Men to be in all things of one Mind; but in the midst of that Variety of Opinion, they may, and still ought to preserve not only a Unity of Affection, but a Unity of Communion; and indeed the one is a great Help to the other. 'Tis too visible how Mens separating from one another inflames their Spirits, and alienates their Affections. Indeed it should not, it ought not to be so; and I do not think it always is so. Some there are, that amidst our different Modes of Worship, know how to maintain the Spirit and Practice of Love, and Charity, and mutual Forbearance. But of how small Importance is this to be esteem'd, when we consider the great Numbers of those who are wholly unacquainted with it; when we daily

* Commination.

see how much Heat and Violence is entirely owing to our Religious Distinctions ; and what a Handle they give, as well to designing Men at *home*, as to our profess'd Enemies *abroad*, to enflame us one against another, and to make us the Instruments of *their* Designs ? This makes it highly reasonable and necessary, that however we may dislike some things in the publick Constitution, and earnestly wish them amended, yet we should not separate our selves from it, provided we may be admitted to Communion, without declaring any *Assent* and *Consent* contrary to our own Opinion. For 'tis not the *differing* in lesser Opinions that does so much Mischief to the Christian Church, as the *separating* and *dividing* for them, which naturally occasions the Breach of that Love and Unity of Affection, that ought to be preserv'd among all CHRIST's Disciples.

AND therefore I have often thought what a vast Mischief those do the *Church of England*, who will not admit a Man to be a true and zealous Member of it, if he differ in the least Punctilio from That which is the establish'd Opinion ; nay, if he only scruple what is commonly receiv'd, tho' it be no more declar'd to be the Judgment of the Church than what he holds himself. I have often heard a wise and good Man, and zealous Member of the *Church*, represented as a *Dissenter*, only for holding some Opinions which *they* zealously affect, and concerning which the *Church* hath not determin'd any thing, or for agreeing with *them* in some Practice left by *that* alike *indifferent*. Whereas that does no more conclude a Man a *Dissenter*, than a *Dissenter's* agreeing with the establish'd Church in some things, common to them both, makes him a *Church-man*. That which is the *distinguishing* Character of a *Dissenter* (in a Sense blameable) is his SEPARATING on Account of the Opinions he has taken up, which *another* may very seriously entertain, and yet be a very excellent Member of the *Church of England*. For a Man may not perhaps be able to justify to himself every particular Thing or Usage in a Church, and may in his *private* Life agree with those that separate from it ; but yet so long as he does not join with them in their Separation, but suffers the Considerations of Peace and Unity to prevail for his continuing in the Communion of
the

the Church, he ought to be accounted a very good Member of it. I must confess I think the Case of such Men very hard: For if they separate, on Account of their Scruples, they are pronounc'd damn'd for *Schismatics*; and if they conform with never so much Sincerity, they will then be call'd *false Brethren*, and left with the Devil and his Angels.

I Do not say these things that I think there is now any considerable Number of People in the Church of England who are determin'd to Conformity, only upon this Account. Once indeed there was many who scrupled several things in our Constitution, did not think it lawful to separate from us, for them, but liv'd in constant Communion with the Church, and freely blam'd those who departed from it. And the Example of these Men has been urg'd as an Argument to encline our present Dissenters to the same Practice. But methinks it seems plain that those who urge it, wou'd be very much displeas'd if they shou'd be perswaded by it. Their Behaviour to a great Number of very excellent Members of the Church that conform upon other Principles, makes this very evident. We shou'd then have a double Clamour of the *Vipers* in our *Bosom*, and the *False Brethren* that are crept in among us, with a Design to blow us all up.

BUT certainly this is very *unchristian* Behaviour, however *Politick* it may be thought; it is very far from that *Forbearance of one another in Love*, and *receiving those that are weak in the Faith*, which the Scripture recommends, as a Means to preserve the Peace, and Unity of the Church of CHRIST. Good Men may differ in their Apprehensions of Things, but they ought to bear with one another, even when they are mistaken.

HERE I cannot but observe the Temper of the admirable *Chillingworth*: He scrupled something indeed in the 39 Articles, but did not think That a sufficient Cause to divide from the Church. * "For the Church of England" (says he) I am perswaded that the Doctrine of it is so "pure and orthodox, that whosoever believes it and" "lives according to it, undoubtedly he shall be saved;

* *Preface to Religion of Protestants, a safe Way, &c.*

" and

“ and that there is no Error in which may necessitate
 “ or warrant any Man to disturb the Peace, or renounce
 “ the Communion of it. ” And in this Sense he declar’d
 himself ready to subscribe the Articles. Now, what
 frightful Representations of very excellent Persons have
 been made among us, only upon some such Account?
 And yet I doubt not but it may be made appear beyond
 any reasonable Contradiction that *That* is the only Sense
 in which the Church requires any Subscription at all.

AND this was the Temper of our *Reformers*, particularly of that young *Josiah*, in whom *there were* so many
good things towards the Lord God of Israel, in the House of
Jeroboam. This is evident in the known Case of the
Bishop and Martyr Hooper. He had some Scruples about the
 Lawfulness of the episcopal Vestments then in Use, which
 he refus’d to wear. And therefore King *Edward* and the
 Council directed *Cranmer* to dispence with him in that
 Matter. Indeed he refus’d to do so, alledging that while
 the Law continu’d in force, he cou’d not do it, without
 incurring a *Premunire.* But the great Contest was with
Ridly Bishop of *London*, who concern’d himself very zealous-
 ly in this Matter; till at last a Prison made *Hooper* and
 him very good Friends. * “ The Sense they had of those
 “ Differences when they were preparing for another
 “ World, and that bitter Passage thro’ which they were
 “ to go to it, ought to inspire all others with more mo-
 “ derate Thought in such Matters. ” I can’t here for-
 bear to transcribe a part of *Ridly’s* Letter to *Hooper*, both
 being then Prisoners for the Sake of the Gospel. “ My
 “ dearly beloved and Fellow-Elder whom I reverence in
 “ the Lord --- Forasmuch as I understand by your Works,
 “ which I have but superficially seen, that we thoroughly
 “ agree and wholly consent together in those Things
 “ which are the Grounds and substantial Points of our Re-
 “ ligion, against the which the World so furiously rageth
 “ in these our Days, howsoever in time past, in certain *By-*
 “ *Matters*, and Circumstances of Religion, your Wisdom
 “ and my Simplicity, I grant, hath a little jarr’d, each
 “ of us following the Abundance of his own Sense and

* *Bishop Burnet’s Abridgment of the History of Reformation,*
 “ Judgment;

“ Judgment: Now I say, be you assur’d that even with
“ my whole Heart, God is my Witness in the Bowels of
“ CHRIST, I love you in the Truth and for the Truth’s
“ Sake, which abideth in us, and as I am perswaded
“ shall by the Grace of God abide in us for evermore.”

I AM not here giving the least Countenance or Encouragement to those (if there be any such) who take upon them to dispence with themselves, as to those Ceremonies, and Usages that are establish’d by Law, and which they have given their Consent to the Use of. For certainly *Cranmer* and *Ridley* were in the right in insisting on *Hooper’s* Compliance. For the Use of those Vestments being enacted by Law, and made part of the Establishment by the universal Consent, nothing but the same Consent could take them away again.

BUT that which I aim at is to shew, that we ought not to set a greater value upon such Things than they deserve; but should consider them as they are, that is, *By-Matters*, and *Circumstances* of Religion, (as the good *Martyr* calls them) and be ready to give them up, when the greater Good of the Church requires it, and Superiors please so to determine: And that a Man may be very far from deserving Reproach, who, tho’ he have some Prejudices against several things establish’d by Law, yet suffers the Considerations of Peace and Unity to over-rule them; and, (with this blessed *Martyr Hooper*) wisely complies with those Ceremonies which if he had been left to his Choice, he wou’d rather have forborn.

I SHALL leave this Head with only desiring the Reader to compare the Temper of these Holy *Martyrs*, with the Spirit which prevails among those, who wou’d now be esteem’d the only Friends of the *Church of England*: And then let him judge if they have a better Title to that Character, than those they are pleas’d to call *Low-Church-men*, who are farther distinguish’d, in that,

SECT. VI. *They think it agreeable both to Scripture and Reason, that those that dissent from us should be treated with Temper and Moderation.*

It cannot be deny’d but that they are as truly concern’d at the Divisions which are among us, as any of
their

their fierce Brethren; and it must be own'd too, that they use their best Endeavours to heal and compose them. This they think may be best done by Mildness, and Moderation. Now because a very rude Clamour has been rais'd against *Moderation*, as if it were an Engine to destroy the Church, it will be the more necessary that I tell, as plainly as can be what we mean by it. In order to which it will not be necessary to mention the several Senses in which the *Word* may be understood; it is sufficient to say that all the Moderation they contend for, is *the treating those who dissent from us in such a Manner as becomes Men and Christians, and is necessary in Order to encline them to unite with us.* They do not go about to abate any Man's Zeal for the Church; so it be govern'd by Knowledge and Discretion, without which (as will appear presently) it will do the Church more Hurt than Good.

THEY tell the *Dissenters* that nothing but a *Conscience*, which they have taken all due Pains to inform, ought to keep them from a constant and hearty Communion with the Establishment. But if after the Use of all due Means for the informing a Man's Conscience aright, he cannot bring himself to believe those things to be lawful, or necessary which are requir'd of him; they dare not say but that 'tis then as much his Duty to separate as 'tis to be an honest and sincere Man, as it is not to act against his Conscience. And 'tis certain that such a Separation can never deserve those hard Words that are so frequently bestow'd upon it; nor can Men who have the same Faith, the same Hope of their Calling, the same Lord, the same God and Father with us, and only differ in things of no great Concern, reasonably be esteem'd worse than the most corrupt Part of the Christian Church; or in the same Condition with Mahometans, Heathens, and Infidels.

THIS is far from that Spirit which Christianity enjoins, and, where it hath its due Influence, will certainly inspire. As that will teach us to be zealously concern'd for those things which are the essential Parts, and Duties of Religion, so it will direct us to contend even for them with that Meekness of Wisdom that becomes the Disciples of the dispassionate Jesus. But then if Men do agree with us in all that is essential to Religion, and differ only about some Circumstances, and Appendages of it;

We may endeavour to make them of our Minds, but must by no Means revile them if they be not. Variety of Opinions, while the Main of Religion is secur'd, can never deserve much of our Zeal and Concern; to be sure 'twill never justify Violence and ill Usage, towards those that differ from us. When once we come to see the Beauty of Holiness, to understand what we ought chiefly to mind and esteem, to be heartily in Love with solid Goodness, we shall heartily love and value one another; chiefly for Goodness Sake; and then Matters of little Import will break no Friendship. Tho' we do differ from one another, upon Account of several Opinions, yet if a sincere and unaffected Piety appear among us, this will out-weigh all other Considerations, and Causes of Dislike; to be sure 'twill prevent all uncharitable Censures, and unchristian Revilings.

Nor indeed, has a fierce and wrathful Way of treating those that dissent from us, any more of good Policy, than of Christianity in it: For if we have any Design to bring them to our Opinion, to deal mildly and gently with them, is the most likely Method to effect it. Converts are not now to be made, nor ever were, by Violence and Heats; but by the Influence of God's good Spirit, and by Gentleness, Sobriety, by soft Language, and hard Arguments; and good Sense. For 'tis certain that Prejudice is the great Cause of most of the Errors that are in the World; and the greater Part of People are mistaken, because they will not give Truth a fair Hearing: Now both Reason and Experience shews us, that nothing is so apt to gain upon a Man, and take off his Prejudices, as good Words and fair Dealing. If we would persuade a Man to any Thing, the ready Way to do it, is first to get his Love and good Opinion: We may then propose the Arguments for Truth at a very great Advantage; the Man is then pliable and will hearken to Reason; and, perhaps, will be glad if he can so far oblige us as to be of our Opinion.

BUT now, if we deal roughly, and give hard Words, Men presently look upon us as their Enemies, and throw away all we can say, without considering; and all the Effect is, they hate us the more, and the Truth for our Sakes. And indeed, with what Reason can any Man

expect those Counsels shou'd be effectual, which are deliver'd in such a Way as to argue a Hatred, and Contempt of the Persons whom we wou'd perswade? Did we ever know any Man brought over to the Church by this wrathful boisterous Way? Does it not rather alienate Men's Minds, and set them at a further Distance from us? While Men forsake the Merits of the Cause, and fall to railing and disparaging Men's Persons, and scraping together all the Ill that can be said of them; instead of reconciling them to the Church, they blow the Coals of Contention; they so imbitter and envenom the Dispute, that it rankles into incurable Distastes and Aversion.

AND then it ought to be consider'd, That these mean Arts of exposing Men's Persons, to disparage their Opinions, are very unworthy of the Dignity of our Profession; and most of all, unbecoming the Sacredness, and Venerableness of what we contend for. To endeavour the Healing of those Breaches that are in the Church of CHRIST, is not a light Matter, fit to be handled in a sporting, ludicrous Manner, or in a wrathful and uncharitable One. A good Man will make Conscience of meddling with our Divisions, in a Way fit only to inflame them. When he sets himself to treat on such a melancholy Subject, he will consider it as a Matter of vast Importance, and what requires his utmost Care, that it be not manag'd in a Way unbecoming him, as a *Man* and a *Christian*: *For the Wrath of Man, worketh not the Righteousness of GOD*; that is, it doth not need our sinful Passions, our Lies and Calumnies to promote it. *They* (whatever Men think) are no fit Instruments to promote the Interest of Truth and Godliness.

BUT if hard Words can't be justify'd, much less can *Persecution* and *Oppression*. A Man has a natural Right to *Liberty of Conscience*, which no Body can *deprive* him of; and there can be no Reason for restraining it; except where Men's Principles tend to the Destruction of the Civil State. Our blessed LORD *compell'd* no Man to be of *his* Religion; nor has He given Authority to any Men on Earth to oblige People to be of *theirs*. Persecution, Force, and Violence, meerly on the Account of Religion, is as
contrary

contrary to the Genius of the Gospel, as Light to Darkness.

THIS is a Truth which comes with that shining Evidence and Conviction, that all Parties do now declare themselves agreed in it; even * those who have given too much Reason to believe their Want of Inclination, proceeds from Want of Power, do now declare against Persecution.

THIS Part then of a *Low-Church-man's* Character, that he is against all Force and Violence, in Matters *purely Religious*; being challeng'd by those that expose them for the other: I have only to add, That as in the Nature of the Thing, Mildness and Moderation, is the most likely Means to do good upon those that dissent from us; so in Experience, it has been found highly serviceable to that good End. I desire any one to tell me, who hath been brought to the Love and Communion of the Church, by the Methods of Railing and Reviling? But 'tis easy to point out many that have been prevail'd on to lay aside their Prejudices, and leave the Way of Separation, by calm reasoning and a gentle and moderate Behaviour.

AND yet what a Noise and Clamour have we had of the *Danger of the Church of England*, from Men of these Principles? A Man, unacquainted with the State of Things, or the Tempers of the Men who made this Noise, wou'd have verily thought, that the Reverend *Bishops* were all to be banish'd and proscrib'd, and their *Lands* to be sold, and distributed among the *Presbyterians*. If one would have given Credit to what was so loudly bellow'd out at that Time, he must have been

* See Dr. Sacheverel's Character of a Low-Church-Man.— Perils of False Brethren.— and especially, Political Union, preach'd ten Years ago, in which are these Words, speaking of the Dissenters: Against whom, every Man that wishes well to our Church, ought to hang out the BLOODY Flag, and Banner of Defiance. p. 23. He adds, Page 24. If their Numbers and Quality are so great, that the Government must ENDURE them— Poor Man! He seems to wish it wou'd not.

really perswaded, that there were Russians hir'd to cut the Throats of all the *Cathedral Men*; or at least, that the *Act of Uniformity* was going to be repeal'd, and the *Directory* to succeed in its Room; and that all the Churches and Steeples were to be pull'd down to afford Materials for erecting *Meeting-Houses*. The Clamour was as fierce, as if all, or the greater Part of this, was really intended; when notwithstanding, all the World knows, there was no more Designs against the Church, than there is now, but very much to the contrary. Did they who made this Noise, tell us of one Injury done to the *Church of England*? Was any Part of its Doctrine, or Discipline encroach'd upon? Was any Part of its Revenues or Incomes taken away? Were not the Laws and Judges as favourable to it as ever? Were not the Bishops as much respected, and possess'd of as much Power and Credit, as at any Time since the Reformation? Did any traduce and villify our worthy Prelates, except those who were the Authors of this Clamour? In short, did those, from whom this Danger was pretended, write, preach, or publish any Thing in favour of the Dissenters? No, they only treated them civilly, and as became Men and Christians. All the Favour that was shew'd them, was only from the Principles of Humanity, Charity, and good Policy; without any Design to exalt them, or to depress, much less, destroy the Church; but on the contrary, to dispose them, by the wisest and best Methods could be thought on, to unite with the Church, that so we might be one Body firmly compacted together.

BUT the Truth is, it is too visible, some Men can never be quiet, as long as there is a *Moderate Man* left in the Church. They will, perhaps, pretend to admire and commend the *Moderation* of the *Church of England*; and yet are ever declaiming against *Moderation* in those that conform to it, whether they be *Clergy* or *Laity*. And really, if by *Moderation*, were meant a perfect *Neutrality* in Religion; if Men were perswaded to be *moderately Honest, Sober* and *Vertuous*, as these People love to represent the Case, in Order to expose *Moderation*; it wou'd then be what no good Man cou'd endeavour to promote. Or, if by *Moderation*, were meant a Disregard to the Peace and Unity of the Church, or a slighting our Obligations to
continue

continue in the Communion of it; or, once more, if by *Moderation*, were intended a Disposition of Mind, unfix'd and undetermin'd, in Matters of Religion; and a Readiness to yield up our selves to any Sect or Party, where our Interest and Humour wou'd carry us; it wou'd then be what cou'd, by no Means, become a good *Church-man*. But when by *Moderation*, we really mean, only an asserting our own Principles with due Temper, and a just Respect to the Persons with whom we contend; the proportioning our Zeal to the Value and Worth of the Things about which we differ: The being ready to make Condescensions in Things, that being indifferent in themselves, may, according to their Circumstances, be either good or evil: And the loving and esteeming the Persons of those, whose Principles differ from our own, according to the Degrees of true Piety we see in them: This is a truly *Christian Moderation*, and such as we need not be ashamed to make known unto all Men.

I WILL conclude this whole Matter, with the Words of the Great Archbishop Tillotson, relating to this Subject: Speaking of Bishop Wilkins, he says, * "I purpose-
" ly mention his *Moderation*, and likewise adventure to
" commend him for it: Notwithstanding that this Ver-
" tue, so much esteem'd and magnify'd by wise Men in
" all Ages, hath of late been declaim'd against with so
" much Zeal and Fierceness, and yet with that good
" Grace and Confidence, as if it were not only no Ver-
" tue, but even the Sum and Abridgement of all Vices.
" I say, notwithstanding all this, I am still of the old
" Opinion, that *Moderation* is a Vertue, and one of the
" peculiar Ornaments and Advantages of the excellent
" Constitution of our Church, and must at last be the
" Temper of her Members, especially the Clergy, if
" ever we seriously intend the firm Establishment of
" this Church, and do not industriously design, by the
" cherishing Heats and Divisions among our selves, to
" let in Popery at these Breaches."

ANOTHER Thing by which some have been pleased to distinguish a *Low-Church-man*, is,

SECT. VII. *His refusing to comply with the Mode, now much in Use, of Bowing towards the Altar (as 'tis call'd) when he comes into the Church, or at the Recital of the Creeds, or other Parts of Divine Worship.*

Now, I take it, that which distinguishes a true Son of the Church of England from all others, is his forming his Principles, and taking the Measures of his Behaviour, from the Rule that our Church her self has laid down for his Direction, in her *Articles, Homilies, Liturgy, Rubrick and Canons*. This, as grounded on Scripture, our great Rule, is the Path that our Constitution has mark'd out; and as they who walk in it, *i. e.* who worship God, and obey their Superiors, in such a Manner as these prescribe, are truly *Church-men*; so the rest, who deviate from the Rule, on either Side, have no Title to that Name. They that will not come up to it, are Dissenters on the one Side; and if any go beyond it, they are Dissenters on the other; *i. e.* both of them differ in their Principles and Practices from the establish'd Rules of the Church.

THIS is so plain and evident, that it must be confess'd on all Hands; for which Reason, I took it for granted in the Entrance to this Discourse, and in the several Points contested between those call'd *Low-Church-men* and others, (which have already pass'd Examination :) I have shew'd that the *Low-Church-men*, have the Church it self clearly on their Side. Let us examine the Things now under Debate, by the same Rule: Some Men, we know make a mighty Bustle about calling the Communion-Table an *Altar*, and making a profound Congee, or Reverence towards it, when they come into the Church, or repeat the Creeds, and other Parts of the publick Worship. But where do they find any hint or mention of these Things in the *Canons, Rubricks, Rituals*, or any publick authentick Instrument of the Church? Now since this Practice of Bowing towards the Communion-Table, is no where *enjoin'd* by the *Book of Common-Prayer*, it is therefore expressly *forbidden*, by the *Act of Uniformity*: For that declares, That " No Rites or Ceremonies shall be
" openly us'd in any Church or Chappel, or other pub-
" lick

“lick Place of Worship, or in any College or Hall in
“either of the Universities, the Colleges of *Westmin-*
“*ster*, *Winchester*, or *Eaton*, or any of them, other than
“what is PRESCRIBED and APPOINTED to be us’d;
“in and by the *Common-Prayer-Book*, &c.

As to the Name of *Altar*, which they give to the *Communion-Table*, it is not to be found in our Liturgy: * In the first *Communion-Book*, that Name was indeed made use of; not to countenance the Notion of the Sacraments being a *Propitiatory Sacrifice* (which seems intended by those who now make such a Stir for it) but because it was celebrated with Thanksgiving and Praise; as appears from the Reasons for making an Alteration in that Matter, mention’d before.

I AM not so void of Reason as to think it necessary, to decline calling the Lord’s-Table an *Altar*; I know it may be call’d so in a *Metaphorical* and *Figurative* Sense: But since the doing this, is manifestly design’d for a Means of advancing a Doctrine that makes very near Approaches towards *Popery*, I think it full as well to keep to the Name that is assign’d it, both by our *Church*, and the *Holy Scriptures*. We have no Reason to give encouragement to a Doctrine, that wou’d corrupt us in the main Point of Christianity: If these Men did not think to serve themselves of the Name of *Altar*; if they did not imagine they should convey their Doctrine with it, they would hardly make such a Bustle for it. I wish their Case, and those of whom old Bishop *Latimer* speaks, † be not alike. It seems some of the *Papists*, at that Day, pretended they wou’d be against the old Doctrine of *Purgatory*, as it was abused to very bad Purposes; but they were for retaining something very like it, which shou’d go by the same Name. “No, (says the good old Bishop) let both go together; for they seem heartily
“to love the old Thing, that thus earnestly endeavour
“themselves to restore his old Name. They wou’d not
“set an Hair by the Name, but for the Thing: They
“be not so ignorant (no they be crafty) but that they

* In the Reign of Edward the VI.

† *Latimer’s Sermon before the Convocation.*

“ know,

56 *The Principles of the Low-Church-men.*

“ know, if the Name come again, the Thing will come after.”

BUT if any please to call it an *Altar*, and must be so very modish as to bow towards it; yet for Shame let not the Scrutiny of a *Church-man* be made by a few *Terms* and *Usages*, that have not the least Countenance from the *Church*; but are only the Issues of Men's own Brains, who have no more Right to meddle in such Matters than their Neighbours. Very strange it is, that Men should value themselves upon the Observance of such Trifles as these; and very unreasonable, that they shou'd despise others for the Neglect of them: And yet so it is, that they will represent those who keep strictly to the Rules of *Church-Communion*; and think it a Breach of that Rule, to go higher than the Church has directed, as Men of a lower Church than themselves: And yet those who act in this Manner, are the true and only *Church-men*; while the other exalted Pretences, are no less a Deviation from the True Church, than Superstition is from the True Religion.

ANOTHER distinguishing Principle of the *Low-Church-men*, is,

SECT. VIII. *Their Asserting the Divine Institution of the Lord's-Day, and concern that it be observ'd in a very serious and religious Manner.*

I AM not going to say, that they do universally observe this Day as they ought, or that none but they do observe it: No, I wish there was just Ground to affirm the former, and know there is none for saying the latter. This Day is too much neglected and profaned by all Parties, and some among all too; I doubt not but there are, who call the Sabbath a Delight, the holy of the Lord, honourable; and honour him, not doing their own Ways, nor finding their own Pleasure, nor speaking their own Words on this holy Day.

BUT there seems too much Ground for this Distinction, in that those who wou'd be thought the most zealous for the Church, do commonly affirm it to be only a meer Human or Ecclesiastical Institution; and do generally spend the greater Part of it, in such a Manner, as is very unbecoming

unbecoming that holy Season: And not content with this Liberty in themselves, they very frequently accuse those of *Fanaticism*, and I know not what, who think themselves oblig'd to do otherwise.

THEY always call it by the old *heathenish* Name of *Sunday*, and for any to give it the *Christian* Appellation, i. e. the *Lord's-Day*, is made as sure a Sign of a *Fanatick*, as it was with Bishop *Gardiner*, of a Heretick, to say the *Lord*, or *I praise God*. And the Truth is, they commonly make but a *heathenish* Use of it; they scruple no *Visits*, *Journeys*, *Diversions*, or *Business*; and are, at least, as constant at *Coffee-Houses* and *Taverns*, as at the *House of God*.

So far hath this wretched Humour prevail'd, that a Man who keeps the Church constantly, receives the holy Sacrament frequently, and never was at a *Meeting* of *Dissenters* in his Life, shall not escape being accounted one of that Number, if he also have a just Regard for this sacred Day.

WHENCE can be the Reason of this? Why, next to the Prevalency of Wickedness and Vice, and the Enmity there is in the Age to serious Religion, it seems owing to the following Causes.

1. THE needless Severity of many in the last Age, who wou'd not admit the Lawfulness of doing even the most necessary or convenient Things upon this Day; such as drawing a little Water, gathering a few Herbs or a Flower, and other Things of the like Nature.

2. THESE Peoples raising this Duty to a Degree scarce practicable, provok'd others to slacken it too much; and as one Extream usually brings on another, this occasion'd the *Book of Sports*; or a Declaration for the Lawfulness of Sports and Pastimes on the *Lord's-Day*; and so instead of being the great Instrument of Religion, it became a Day of Idleness and Profaness; and gave the Nation such a Tincture of Irreligion, as will scarce be ever purg'd out.

3. AND this hath been further promoted, by the Notion which about that Time was first advanced among us, and by too many of our Preachers hath been since

H

propa-

propagated, That *the Lord's Day is built upon the same Foundation with the other Holy-days.* Since the prevailing of which, it cannot but be taken Notice of, and deeply lamented, that Men have indulg'd themselves in excessive Liberties on this Day; they have been so far from taking Care that they and their Families should be employ'd wholly in the Worship of God, either in publick or private, at this Time, that no Regard has been had to the Duties of it; but it has been spent in secular Business, or in Idleness, or even in downright Profaness.

4. ANOTHER Thing that has very much promoted this, is undoubtedly a Humour of acting as much *unlike* the Dissenters among us as is possible; who (to their Honour be it spoken) have generally regarded this Part of their Duty, without that Rigidity that was too common among their Predecessors.

THAT a kind of Enmity to their Practice is one Cause of the Neglect of this Duty among us seems visible, in that if a Man be never so zealous for Conformity, yet if he regard this Duty in a serious manner, this sort of People, these *great Church-men* will be sure to call him a *Presbyterian*. The Sanctification of this Day is what the Dissenters are very exemplary in, and therefore it must, by all means, be run down as a Piece of *Fanaticism*, to agree with them in it: For they can hardly think any thing that is good and praise-worthy can be among such *Schismatics*; or, if the Thing be good in it self, they are as confident, as if the Secrets of their Hearts were known to them, that their Zeal for it proceeds only from Hypocrisy; and truly they will not appear like Hypocrites! This Censure is perhaps owing, in some measure, to those unhappy Times, when many, under the Pretence of Religion, and a zealous Concern for God's Honour, particularly the strict Observation of the Lord's Day, did very vile and wicked Things. Because in those Times, which stand condemn'd for hypocritical, there was a Shew of greater Sanctity and Strictness, it is thought necessary to keep at as great a Distance as may be from the like Appearance. For this Reason all Re-
formation

formation of Manners, and particularly the setting up the Worship of God in Families, and the serious Observation of the Lord's Day is, by too many exploded; they are thought Things fit only to distinguish Hypocrites, and Persons disaffected to the Church, and Government.

BUT certainly this is wretched Arguing; for it will not justify our Neglect of the plain and undoubted Duties of Religion, that some Men have made them a Cloke for Impiety and Wickedness. This is such another pitiful Argument as many ignorant *Dissenters* make use of against our publick Liturgy; when they say it is taken from the *Mass-Book*, and therefore truly they can't like it. Do we allow this to be good Reasoning? No, we tell them that the greater Part of it had a Place in the ancient Liturgies long before the *Mass* had a being; that what is superstitious in it self we have purg'd out; and that the Abuse of the rest is no sufficient Reason against the Use of it; that therefore tho' they abus'd many excellent Things to the Service of their Superstition, they may notwithstanding be very good Instruments of Devotion and true Religion among us. From hence any one may easily frame an Answer to this trifling Objection. To be short, the Abuse of what a plain and positive Law of God hath made our Duty, is no Argument against our performing it in a due Manner. And yet one cannot but observe how zealously some will reason from this Topick for the retaining *indifferent Rites and Ceremonies*, that have been made to serve the ends of *Papish* Superstition; and at the same Time despise and neglect the Observation of the Lord's-Day, which is of divine Appointment, upon Pretence that those whom they esteem Hypocrites have serv'd themselves of it. And yet there is this great Difference in these two Cases: Religion may be supported without these *indifferent* Things which have been so abused; but it cannot possibly long subsist without a Regard to this sacred Day. * " So that (as the most Reverend Archbishop of York observes) if there was nothing of a Divine Command for the setting apart this Day for religious

* Farewell Sermon.

“ Uses (which yet I believe there is) yet it is one of the
 “ most prudent and useful Constitutions that ever was
 “ made; for to the keeping up the Religion of this Day
 “ we owe, in a great Measure, that the very Face of
 “ Christianity hath hitherto been preserv’d among us.
 “ And were it not for this, for any thing I know, most
 “ of us in a very few Years wou’d become little better
 “ than *Heathens* and *Barbarians*. So that even upon this
 “ Account all Men that have any Honour for God, or
 “ true Zeal for the Interest of his Church and Religion,
 “ will think themselves oblig’d to observe very strictly
 “ this Holy Day.

OUR Church is so sensible of the Necessity of a serious
 Regard to it, that we find it often enjoin’d and requir’d
 of us. Bishop *Burnet* says, * that our Reformers gave a great
 Charge for the *strict* Observation of the Lord’s-Day,
 which was appointed to be spent *wholly* in the Worship
 of God, and to be *all* employ’d in the Duties of Religion,
 or in Works of Charity. And in one of the *Homilies* we
 are told, “ that we now keep the first Day of the Week,
 “ and make That our Sabbath; and that all Men, and
 “ Women and Children, and Servants be to keep it in a
 “ Holy Rest, and use it holily, and give themselves
 “ *wholly* to heavenly Exercises of God’s true Religion:”
 One considerable Part of which, we may suppose they
 esteem’d *singing Psalms* and *Hymns* to God, to be: For
 we are told that when the Psalms were first put in Verse
 they were much used both in *Churches* and *Houses* by all
 that lov’d the Reformation. † And yet even this Divine
 and Heavenly Work so much us’d by those that lov’d the
 Church of England then, is now by some Men, made a
 sure Sign of a *Phanatick*, or *Low-Church-Man*.

THESE Men bring to my Mind *Bonner* Bishop of London,
 who was mighty angry with the good Martyr *Philpot* for
 singing Psalms in his Coal-House, in which he was con-
 fin’d for his adhearing to the Protestant Religion. When
 he was brought upon his Examination, *Bonner* told him
 “ that *Pliny* mention’d a sort of *Hereticks*; that, like him,
 “ rose before Day to sing Psalms to God.” To which the

* *Abridgment*, p. 291. † *Reign of Edward VI.*

good Man (who knew of whom *Pliny* speaks better than this learned Bishop) reply'd, " My Lord, God make me " and all you here present such Hereticks as those that " sung those Morning-Hymns, for they were right *Christians*, with whom the Tyrants of the World were offended for their well-doing." This *Papish* Bishop was of their Mind who think every Body must be Hereticks and Schismatics, that act like those, whom they are pleas'd to call by such hard Names. The primitive Christians, with him, must be Hereticks, because *Philpot* was in this Respect like them. Methinks 'tis very hard that such things as us'd formerly to distinguish a *Christian* from a Heathen, and a *Protestant* from a *Papist*, shou'd now become Matter of Reproach, and be a Token of a Man disaffected to the *Church of England*. What Times are we fallen into! What an Age is this that we live in! When doing as the first *Christians* and *Protestants* did, when following the Examples of Saints and Martyrs, shall be enough to unchurch a Man.

THE Truth is, many who pretend themselves the most zealous Friends of the *Church of England*, seem to act as if they wou'd never be pleas'd while there is a Grain of serious Religion in it. Men now think it Title enough to the Name of *Church-men*, if they do but zealously declare against Dissenters, and perhaps vote for those whom they esteem in the Church's Interest, tho' they themselves seldom see the Inside of a Church, and as seldom shew any Signs of Devotion when they are there. There is a Distinction now made of one that is *for* the Church and *of* the Church, which seems so very nice, that one wou'd wonder how they came to hit on't. One comes constantly to Church Morning and Afternoon, and, as he has Opportunity, receives the Holy Sacrament, perhaps often attends the daily Prayers, and always lives as becomes a Member of a Christian Church; and yet he is only *of* the Church; he is *with* us, and yet *against* us, or not heartily for us. Another seldom or never comes to Church at all, does not receive the Sacrament in his whole Life, (unless to qualify himself for an Office) and indeed lives a Life, that, if the Discipline of the Church cou'd be duly exercis'd, would exclude him even from the Communion of Prayers; and yet this Man

is violently for the Church, and is the Man for their Turn.

INDEED to be too constant and serious in all the Ordinances and Institutions of the Church, especially if for two Sermons on the Lord's Day, and a pious Regard to the *intermediate* Parts of it, employing what can be spar'd from Publick Worship in the private Exercises of Religion, in Family-Duties, Catechizing Children and Servants, reading God's Word, recollecting and repeating Sermons, joint Prayer to God, and singing his Praises; I say, a due Regard to these Things is with many pretended Zealots for the Church an ill Sign, and hath a *Phanatical* Aspect; *And what will they do in the End thereof?*

BUT whatever these Men do or say, it is the Duty of all, and will be the Care of the true Members of this Church to regard these Things; and for our Comfort let us remember, that those that honour God, He will honour; but they that despise Him shall be lightly esteem'd.

SECT. IX. *With respect to the Civil Government, those call'd Low-Church-men think, that all that Obedience and Submission that is settled by our Laws to the Persons of our Princes ought to be paid them for Conscience Sake: But if a misguided Prince shall take on him to dissolve our Constitution, and to destroy the Religion and Liberties of his Subjects, he may lawfully be resisted in those Attempts; and they are very zealous for the Protestant Succession as settled by Law, and can by no means allow of an Indefeizable Hereditary Right to the Crown of Great Britain.*

HERE it will concern me to be very exact, because this Part of their Character, above all others, has been most violently attack'd; not so much by reasoning against, as by *flirting at, and misrepresenting* their Principles. The Truth is, tho' many of the very zealous Sons of the Church do yet adhere to the Doctrine of Passive-Obedience, in the utmost Extent of it, and an Indefeizable Hereditary Right, in the strictest Sense; and consequently do and intend to cast black and odious Colours upon the Revolution, and utterly disclaim the Protestant Succession; yet few of them care to own, and some we charitably
hope

hope have really renounc'd *these* Principles, and their undeniable Consequences. But yet notwithstanding, these very Men do frequently make that a Matter of Reproach to *others*, which if you sift 'em to the Bottom, they *themselves* will own. They do now often acknowledge *Passive-Obedience* to be a limited Duty, and may admit of an Exception as well as other Duties express'd in Scripture, in as general Terms; and tell us, that by *Hereditary Right*, they mean no more than Hereditary Right according to that *Act* which excludes Papists, and consequently destroys Hereditary Right, understood in the Sense in which they us'd formerly to assert, and *others* to deny it.

INDEED if we were to form our Judgment of these Men by their *Addresses* sometime ago, we must then believe they do wretchedly disguise themselves, and impose upon the World; for in them we find frequent Declarations on the Behalf of Unlimited Passive-Obedience, and Obedience without Reserve; and in Favour of Hereditary Right (in a quite different Sense) as the *best*, if not the *only* Right now, which yet they themselves with the same Breath do disclaim for the future. And all this join'd with heavy Accusations against those of different Principles, whom they represent as Commonwealths-Men, Enemies to Monarchy, and such as had Designs to introduce a Republick, and bring the King of *England* to the Condition of the Duke of *Venice*; and all this only for being of Principles, which at other Times they say are their own.

AND yet they cannot give one Instance of a Person of any Character, that asserted the Lawfulness of Resistance, in any Case, but that of a *total Subversion*, and when it was *absolutely necessary* to the Publick Happiness and Security; or that thought it worth his while to oppose an *Hereditary Right* according to the *Act* of Settlement, which is the only Sense in which themselves do pretend to own any for the future, whatever they may pretend at present.

Now, is it fair for Men to declaim against their Brethren, as Rebels and Enemies to the Constitution, for being of the same Principles with themselves? Is it reasonable they should thus keep up a *Distinction*, where there is really no Difference? Is it not plain, that however they may sometimes talk and harangue, they are forc'd to acknowledge

knowledge the Truth of the main Principles of those they do so violently oppose? When they explain themselves upon *Absolute Non-Resistance* or *Hereditary Right*, they have the Absurdity to own, That by *Absolute Non-Resistance* they mean a Resistance which is not *Absolute*; and that by *Hereditary Right*, they mean the same with other People's *Parliamentary Right*; and yet by the deceitful Use of these Words, with much Noise and Clamour, they endeavour to keep up a Distinction, where they cannot maintain any.

AGAINST these Men therefore I have no Occasion to write a Line more; and as for others, who run down that Resistance which brought about the Revolution, in order to blacken the Revolution it self; or those who think the Revolution may be justify'd, and yet Resistance exploded; or those who adhere to an *Hereditary Right*, against the *Queen's Crown and Dignity*, or the *Protestant Succession*; I did intend to consider their several Pretensions; but am prevented for this Time; so that if ever it be done, it must be by a *Second Part*.

IN the mean time, if the Reader have a Mind to see Resistance in case of a total Subversion, (which is the only Case that the *Low-Church-men* contend for it) prov'd agreeable to the Principles and Practice of the Church of England; let him consult the Bishops of *Salisbury's* and *Oxford's* Speeches on Dr. *Sacheverel's* Trial, and Mr. *Wighams's* History of Resistance. And as to the Succession, he need only read 13 Eliz. which made it High-Treason for any to affirm, That the Queen, with the Two Houses of Parliament, cannot limit, bind and direct the Descent of the Crown.

FINIS.